

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE critics should be the last people in the world to resent the revision of their results: that would be to resent the process by which they live. They must, if they are true to their profession, be willing to reconsider and, if necessary, to modify conclusions in the light of fresh facts, or of a more penetrating analysis of familiar facts. Truth can only flourish so long as it is not unwilling to accept a challenge: if it is not eager to do battle, it must at least be ready to accept battle.

Now among the truths most surely believed among the critics are these—that Deuteronomy belongs to the seventh century B.C., that it was the basis and inspiration of the reformation of Josiah, and that its chief demand was for the centralization of the worship at the Jerusalem temple. Amid all the perplexing uncertainties that beset the criticism of the Old Testament, these were among the few certainties that could not be shaken. It comes, then, like a bolt from the blue to be told that, so far from these things being certainties, they are not even true.

It is Professor A. C. WELCH who tells us this, in his book on *The Code of Deuteronomy*, noticed elsewhere in this issue. Dr. WELCH has the best of rights to an attentive hearing. He has a singularly independent mind; and his previous work on 'The Religion of Israel under the Kingdom,'

'Visions of the End,' and his articles on 'Jeremiah' in the *Expositor* attest his thorough familiarity with the Old Testament material. So we are prepared for a searching discussion, and we are not disappointed.

Dr. WELCH brings to his task a deeper respect for the traditional text of the Old Testament than is common among critics. Not altogether without warrant does he protest against their excision of words or phrases that are inconvenient to their theories. Where, for example, priests and judges appear together in a passage, and one scholar deletes the one word and another the other as an intrusion, Dr. WELCH insists that they both be allowed to stand in the text. They are together now, they must have had some meaning for the writer who put them together. Can we discover that meaning? Dr. WELCH thinks we can.

His general method is to look at each law first by itself, and then in relation to the other laws which deal with the same theme. He thinks that the whole discussion of Deuteronomy has been vitiated by interpreting its detail in the light of what the critics assert to be its supreme demand—the demand for the centralization of the worship. Dr. WELCH finds this unambiguously expressed in only one passage—12<sup>1-7</sup>. In this view of the book he is very conscious of running 'counter to the



work of a generation'—he might have said, of more than a century. But his acute analysis of the passages he discusses deserves the most patient and careful consideration.

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He discusses, among other things, the laws relating to offerings, and those dealing with the nature of prophecy and the appointment of kings; and the result of his discussion is to show that these laws are all relatively early. Some of the laws relating to offerings prescribe nothing either as to the nature or the amount or the destination or the time of those offerings: all this indefiniteness points to a very early date, perhaps even to the period of the Judges, or at latest of the early monarchy.

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Similarly the prophets with whom the book is concerned are not thought of as 'the councillors of kings or the defiant judges of priests.' One of Dr. WELCH's points is that the relations between prophets and priests were more harmonious than the critics customarily allow. 'The prophet is very near the life of the peasant, and to him the peasant is directed to turn.' He, like the peasant, is a 'homely person'; and he can be coupled—as the Elohists would, but as Jeremiah would not, have coupled him—with the dreamer of dreams. This again points to an early date.

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The law of the monarchy would also seem to be early. The king must not be a second Solomon. Who would be most likely to make that demand, and when? 'Judah'—Dr. WELCH crisply says—'was longing for a second David, but *Israel* was dreading a second Solomon.' The law reflects the temper of the northern kingdom, and of a period not far removed from Solomon.

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This last point illustrates another of Dr. WELCH's contentions—that besides suggesting a relatively early date, these laws also suggest a northern origin. Leviticus may represent the usage of Jerusalem, but behind Deuteronomy lies the experience and the practice of Israel. The title very possibly goes

back to Bethel, the public celebration of the pass-over—so unlike that prescribed by P—has its analogy, even to this day, among the Samaritans; and the deadly hostility to Canaanite sanctuaries which explains the unceasing emphasis upon the indefeasible importance of the Jahweh sanctuary—sanctuaries, Dr. WELCH would say—is reminiscent of Hosea's opposition to the Baalized Jahweh worship.

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Enough has been said to indicate the freshness, the strength, and the independence of this important book. Everywhere there is the note of challenge. Dr. WELCH maintains, for example, that the Israelites 'never adopted as their own any of the Canaanite shrines,' well aware as he is that this is a critical heresy of the first order, and well aware, as he must be, that a shrine with such a name as Bethel may very well go back to a time immensely earlier than the Hebrews.

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So to the question, Is Deuteronomy the programme of Josiah's reform, as most critics believe, or the deposit, as Hölcher has recently maintained, Dr. WELCH answers confidently, It is neither. It is a very radical answer, and, if correct, it would oblige us to modify our views on a good many other matters. The date of Deuteronomy is pivotal to Old Testament criticism: if that can be dislocated, much else will be uncertain. The purpose of Dr. WELCH's book is 'to examine carefully and afresh the Deuteronomic code itself, and, on the basis of this examination, to seek to determine its aim, its composition, and its period' (p. 174). Whether his conclusions be accepted or not, we cannot but be grateful for so able and stimulating a discussion. It is a book that will have to be reckoned with in future discussions of Deuteronomy.

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The Eleventh Annual Conference of Modern Churchmen was held at Oxford on August 25th-31st, and the report, with the papers read, forms a bulky and extremely interesting volume. The present conference seems to have been one of the



best held so far. The papers, at any rate, are of great value, and are from men who are experts in their own region. The general subject was 'The Scientific Approach to Religion,' and Evolution was dealt with by Professor MACBRIDE, Biology by Dr. J. S. HALDANE, Astronomy by Professor Lloyd MORGAN, the History of Religion by Professor WEBB, Psychology by Dr. HADFIELD, and so on over the whole field.

The president was Dr. INGE, and some of his words in the opening address have been widely quoted: 'The conflict of Science and Religion is still a long way from being reconciled. It is an open sore which poisons the spiritual life of the civilized world. It is difficult for a man to accept orthodox Christianity as the Churches present it to him without treachery to his scientific conscience. The injury thus inflicted upon religion can hardly be measured. Intellectual honesty is, to a large extent, strained out of the Church, and public opinion within it does not reflect either the best knowledge or the most candid temper of the community. Our Society exists to deal with this lamentable state of things.'

It is not difficult to see why Dr. INGE is called 'the gloomy Dean.' We need not accept the extreme optimism on this subject of the late Professor Drummond, though we regard the Dean's deliverance as somewhat extreme in its pessimism. Professor Drummond asserted that the assumed conflict between science and Christianity did not exist. And there seems to be more ground for his opinion than for the gloomy judgment of the president.

There are two things we may urge in defence of this opinion. One is that the spiritual interpretation of the universe has been spreading over every field of thought until it may be asserted confidently that to-day materialism as a creed is exploded. In philosophy, literature, and even science the spiritual hypothesis has gained more and more acceptance. The other thing to be said is that what conflict does exist is not between

science and religion but between science and certain religious interpretations.

A very good instance of this is to be found in the very first paper in this volume, by Professor MACBRIDE, on 'Evolution a Vital Phenomenon.' Dr. MACBRIDE devotes most of his able paper to the task of proving the evolutionary hypothesis. But he begins with some assertions which are at least susceptible of wider inferences than he may have meant to draw.

The doctrine of evolution seems to him to necessitate an entire re-casting of the foundations. And then he proceeds to give a sketch of the orthodox doctrine which the 'sober and religious Englishman believed . . . about the middle of the nineteenth century.' It is a picture of traditional and conventional orthodoxy of an extreme kind, which Professor MACBRIDE asserts was 'unequivocally enunciated by Paul.'

It is difficult to deal with a picture in which things not in the least essential to Christianity are mixed up with things that are. Dr. MACBRIDE is, however, dealt with faithfully, if gently, by the editor of the volume who, in his introduction, puts the matter in a helpful perspective. He admits quite a number of things which science has 'disposed of.'

Among these is the historicity of the Fall story, the guilt of original sin, a state of 'original righteousness,' death as a result of sin, and the pangs of childbirth as a result of the sin of Eve. The editor (Dr. MAJOR) also admits that a certain amount of what we find in Paul was of his own age, and that Paul, if he were alive to-day, would likely jettison his Jewish mythology and eschatology.

But Dr. MAJOR points out how little of the essence of religion all this touches. Science does not touch either the reality of sin, or the fact of 'original' sin, or the sense of responsibility, or the fact of a Divine election, or indeed anything



that can be regarded as essential to a spiritual view of the universe. There are serious facts in the world and things difficult to be explained. But we question if anything in this volume by its scientific writers affords an adequate ground for the pessimistic outlook of the distinguished president.

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Two months ago we selected a sermon by Miss Maude ROYDEN for special attention. It dealt with the question of Women and the Ministry of the Churches. Now Miss ROYDEN has published a book, in 'The Living Church' series (edited by Dr. McFadyen), which deals with the whole subject of women and the Church. The title is *The Church and Woman* (James Clarke; 6s. net). However the matter may be settled eventually, every individual member of the Church must think it out and come to some conclusion on it, and we venture to say that no conclusion should be come to without careful consideration of Miss ROYDEN's presentation of the facts and of her arguments.

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In a chapter on 'The Influence of Tabu,' Miss ROYDEN says that she was once asked to conduct the Three Hours' Service at St. Botolph's, in Bishopsgate, and the Bishop of London objected to her doing so on the ground that, although this was not a statutory service, 'it was a peculiarly sacred one.' Then Miss ROYDEN adds further: 'Because the chancel and sanctuary are commonly regarded as more sacred than the nave there are churches in which they are debarred to women. A woman may not act as server at the Holy Communion, because this would involve her entering the sanctuary and approaching the altar. In Roman Catholic churches women are not allowed to wash the communion linen. In nearly all Anglican churches they are forbidden to sing in the choir.'

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What is the objection? Miss ROYDEN says that the Church has admitted that women are capable of doing these things, but debars them from doing them 'in consecrated places.' The logical argument would then appear to be that the

presence of woman has a desecrating effect. It is, Miss ROYDEN says, an insult to womanhood, and it implies 'a base and immoral conception of sacramental religion.'

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What is it based on? Largely on St. Paul's teaching. In 1 Corinthians, St. Paul lays down two injunctions which are not easy of reconciliation. The first, in the fourteenth chapter, is that women are to 'keep silence in the churches: for it is not permitted unto them to speak'; and in the eleventh chapter, that when they 'pray or prophesy' they should cover their heads. Here Miss ROYDEN accepts Miss Alice Gardner's view that St. Paul's meaning might perhaps be interpreted as 'do not let women speak unless they have really got something to say, and in that case let them clothe and behave themselves with a view to ordinarily accepted decency.' Another pair of conflicting statements might also be put side by side, both from the eleventh chapter, 'In Christ there is neither male nor female,' and again, 'The head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.' Miss ROYDEN believes that these two statements are irreconcilable, and that the latter represents St. Paul's real position. He excludes women, 'not on the ground of manners and customs or of expediency, but on the ground of fundamental spiritual inferiority.'

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But to-day the spiritual inferiority of women is not given as the reason for excluding them from spiritual office. St. Paul's position, Miss ROYDEN holds, has been abandoned, and she quotes from the Lambeth Conference Report (1920): 'Difference of function between man and woman in the Church, as in the world . . . in no way implies an inferiority of women in regard to man.' But if it is granted that women are different from men and have different functions, does this necessarily mean that men are included and women excluded from the ministry? Have women not also got the vocation of the prophet and the vocation of the priest?

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Miss ROYDEN defines the vocation of the prophet



as 'the possession of a message from God.' It is a message to the great mass of mankind, and so may be distinguished from the vocation of the priest. The latter conveys a message from God to the individual. 'Christ was supremely Prophet and Priest in that He had a supreme message to all mankind, and also a divine tenderness, compassion, hunger and thirst for every individual soul.' If God gives this vocation of prophet and priest to women, it is the Church's duty to authorize them to exercise it.

The whole case against the prophetic office for women 'was abandoned,' Miss ROYDEN says, 'when the Church decided that women might go forth as missionaries.' And again, 'If the vocation to the priesthood be that universal and Christlike love of souls which for ever sends the lover forth to seek and to save that which was lost, to guide, strengthen, and save those who are already in the fold—can it be seriously contended that no woman is capable of such a love and such a calling? Was not the mother of the Salvation Army, Mrs. Booth, such a priest-like soul?' One test, then, is whether the Holy Spirit has blest the ministries of women.

'It is the teaching of Christ which must in a last resort guide all our actions.' Very carefully and exhaustively Miss ROYDEN examines Christ's teaching, and her answer to the question, 'Is there any justification either in the words or in the acts of Jesus Christ for the exclusion of women from any spiritual office whatever?' is 'I maintain with conviction that there is none.'

But the action of the Church is not in accordance with the teaching of Jesus Christ, for by her action in excluding women from the ministry, 'she has emphasized and still emphasizes the belief that the personalities of women are of less value than those of men. Yet it is the glory of the Church to emphasize in every possible way the infinite value of personality.'

Professor FOAKES-JACKSON, D.D., has written a book that is both useful and interesting, both in a

high degree. It is *Studies in the Life of the Early Church* (Hodder & Stoughton; 7s. 6d. net). The more one reads of Dr. FOAKES-JACKSON's own work, the more one marvels at his association with Dr. Kirsopp LAKE. There is nothing revolutionary in this book. You would never suspect the author of having a bomb concealed in his sleeve. It even gives the impression of a moderate orthodoxy. And certainly the book is a rewarding one.

In short chapters the writer depicts aspects of the life of the early Church, its discipline, its literature, its attitude to other religions, and to philosophies, its apologetics, its constitution, its worship, and much else. Every chapter is packed with information. And yet it does not seem overloaded. It certainly is not heavy. The style is delightfully simple and natural. In short, the book is one that could only be produced by one who is a master of his material and moves about in it easily, giving out by the way all kinds of fascinating information.

One of the best chapters is on 'The Church as a System of Belief.' The writer begins his account of the early Christian beliefs by dissipating the idea that Christianity was originally a simple religion full of amiability and benevolence, and lacking in definiteness. The very opposite was the case. Take these two books, both obviously from the same hand, Acts and the Third Gospel. In the Gospel the humanity of Jesus is depicted in a delightful fashion. But the preaching in Acts is quite different. If we had Acts alone we could never have imagined the Jesus of the Gospel. Acts shows that the earliest preaching of Jesus was of Him as Messiah, the Risen Lord. And so in the Church the Divine aspect of the Master preceded the human.

Incidentally this is a very powerful confirmation of the trustworthiness of the portrait of Jesus in the Gospels, and in particular of St. Luke's character as an historian. The representations of Jesus in Acts and the Third Gospel are so different and yet are from the same hand. And Dr. FOAKES-JACKSON makes a remark later on which adds to this argu-

Berkeley, Calif.



ment. After tracing the development which ended in the Christology of the Fourth Gospel, he says : ' It is doubtful if the Synoptic portrait of Him could ever have been made, when this was fully realised '— ' this ' being the idea of Jesus as the Eternal Word.

This is an aside, however. The first emphasis in the Church, as indicated, was on the Divine side of Jesus. There was little interest in the human side. This is shown alike by Acts and the letters of Paul. In these letters Christ is presented in a threefold aspect. In Thessalonians He is the Coming Judge. In Galatians, Romans, and 2 Corinthians He is the Saviour of all who have faith in Him. In the late Epistles He is above all the Heavenly Powers, the First-born of all creation, by whom God made the worlds. By the end of the Apostolic Age in the Fourth Gospel, Jesus becomes the Word of God, who is God, and the only means by which God can be known. This is the basis of all subsequent Christian theology. The Fourth Gospel is the logical outcome of the first preaching about Jesus in the Acts.

The great difficulty in discussing the Divinity of Jesus is that to the Jew and the Gentile the word ' God ' had different meanings. To the pagan ' God ' was Divinity, as we use ' Man ' for humanity. To the Jew, God was a Being of attributes and personality, and was essentially One. The question, ' Was Jesus regarded as God ? ' can be answered without difficulty in the affirmative. To the more important one, ' In what sense was He so regarded ? ' it is more difficult to reply.

It must be remembered that from the earliest days the Divinity of Christ was an all-important doctrine. Jesus Christ was the Son of God, the Saviour, and the Coming Judge of the World. But how was this to be reconciled with the unity of God ? The answer was at least partly furnished by the Alexandrian Jews with their conception of the Divine Wisdom or Word. Christian piety identified this with the Master. God by His wisdom made the World. This wisdom is His Word (Logos).

Ever since time was, the Word of God has been in operation. And so came the Prologue to the Fourth Gospel, and the basis of Christology was laid on a firm foundation.

But of course there was the question of salvation. How was this wrought out ? The question was not much discussed, *i.e.* the means of salvation. But salvation was sacramental. Baptism was the instrument of justification, and the flesh was redeemed in the Eucharist. At this point of Dr. FOAKES-JACKSON'S exposition one cannot help asking : What about St. Paul's emphasis on justification by faith alone ? And one is more than a little surprised by a remark made in this context : ' It is remarkable how little interest was taken in many things which aroused furious controversy in later days, such as justification, grace, sanctification and the like ; and even the writings of Paul failed to draw much attention to these topics before Augustine.'

One of the great interests of the early Church was the future world. All the questions that gather about Millenarianism absorbed it. As to definite problems, such as the fate of unbelieving souls after death, and the immortality of the soul, Dr. FOAKES-JACKSON is indefinite, as the early Church appears to have been. The chief defect of a most interesting discussion of the growth of early belief is the failure of the writer to indicate what place the Gospel narratives of the ministry of Jesus had in the content of faith. Granted the earliest preaching was of the Risen Lord, what influence did the accounts of the earthly ministry exercise ? The author says nothing about that.

' If the trees looked like lodging-house furniture, and the birds, transformed into cheap wedding-presents, sounded like klaxons and railway whistles ; if the flowers looked like grinning skeletons and smelt like dead rats ; if the oxen slid about the fields like tram-cars and lowed like the beating of cans, and the meadows were like the shops in mean



streets, and the hills like dust-heaps among back-to-back houses. . . . No! we cannot imagine it. We can only say that such a world would be like the worst sort of nightmare, and that we should all quickly go mad.' These words occur in a striking dissertation on *Art and Religion*, by the Rev. Percy DEARMER, D.D. (S.C.M.; 3s. 6d. net).

The writer finds that a disastrous confusion has arisen between Art and Life. During the general concentration upon science and commerce in the last century, there was a widespread tendency to forget the place of art in human life. At the same time in the religious world there was a fairly general idea that ethics was the only matter that need concern a religious man. 'Art had come to be regarded as a frivolous and rather naughty damsel, to be avoided by serious people.' The position, then, to-day is that art suffers from loss of contact with religion, and that religion suffers from loss of contact with art.

How is this disastrous confusion to be cleared away? It can only be by realizing that the spiritual life depends upon the three Ultimate Values—Goodness, Truth, and Beauty. 'The artist has to understand that beauty is not the only spiritual value. The religious man has to understand that goodness is not the only spiritual value. And the scientist has to understand that there are two other spiritual values besides truth.' These three Ultimate Values are co-ordinate, each one absolute in its own sphere, yet forming together a harmonious

unity. Beauty *exists*; it is as real as goodness or truth. Art is man's answer to that beauty, and his worship of it. 'No doubt goodness comes first, and last. It is the supreme value of life, the final test of a man's soul. But truth cannot be disentangled from it; and beauty is the air in which truth and righteousness live, and which they help to create, as the air helps to make the grass and the trees. Without it the other two sicken and fade; and with its complete loss they would die, because reason itself would be overthrown.'

In the full recognition of the three Ultimate Values, and the due exercise of the spiritual activities which are man's response to them, will art, science, and religion maintain their independence, and find their essential harmony. 'Let us say to the artist, "If you are indifferent to the moral activity your art will suffer; because your art expresses your whole self, and your whole self needs to be worth expressing." And to the scientist, "Your difficult and engrossing work may dull your God-given æsthetic faculty; but remember that beauty *is*, even if you may have perhaps little eye or ear for it; do not spoil your science by a bad philosophy." And to the moralist—to the religious world which is still in the main only interested in morals, "The perfection of man is to understand all the spiritual activities, and to practise those which lie within his power." For unless a man's heart is thus purified, he will not have a true conception of God; and if he has not a true conception of God, to the extent of his untruth he will be worshipping a false god.'

## Telescoped History.

BY PROFESSOR JOHN E. MCFADYEN, D.D., UNITED FREE CHURCH COLLEGE, GLASGOW.

NOTHING can be plainer than that the Biblical, or at any rate the Old Testament, conception of historiography was very different from our own. Whether we consider the content or the form of the historical narratives, this is abundantly plain. Their very brevity is eloquent of a deep-seated

difference of purpose. Contrast, for example, the Books of Kings with any ancient or modern history. The whole story of the Kings, which traverses about four hundred years, could be read, though doubtless not very carefully, in about six hours. Compare with this the elaborate treatment given



by Herodotus to the Persian war, or by Thucydides to the Peloponnesian war, or by Macaulay to the reigns of James II. and William and Mary. The Biblical historians omit or suppress hundreds, nay, thousands of facts which would have been of the profoundest interest and importance to us, and with which the earliest of them at least must have been familiar. The rebellion of Absalom was assuredly woven of more and subtler threads than are revealed in the Biblical story. And what would we not give for a fuller account of the rebellion of Jeroboam I., which cleft the monarchy in two, and sent the northern and southern kingdoms each upon its separate way? Doubtless the principal factors are luminous enough—Solomon's idolatry and his exploitation of the common people, his defiance of the religious and the democratic sentiment. The Biblical historians are masters of the fine art of concentration, but at numberless points they leave our legitimate curiosity unsatisfied. And they do so, because their writing is controlled by a purpose, which is nothing less than to justify to men the ways of God, as they understood them. All that does not seem to them to contribute to this purpose is irrelevant and is ignored.

#### MOSES.

Now one of the strangest phenomena in their method of handling history is to telescope a movement into an event—a movement which may have taken decades or even centuries to run its course, into the event in which, or the personality in whom, it originated. If anything is certain in Hebrew history, it is that the legislation which is recorded at various points in the Pentateuch is the product of centuries of experience, and reflects, as indeed we should expect that it would, successive stages in the social, juristic, and religious development of the Hebrew people. The Book of the Covenant implies more primitive conditions than Deuteronomy, while the Deuteronomic legislation is admittedly earlier than the Priestly Code. True, there is a growing recognition of early, and in places of very early, material in P: but that does not alter the fact that these codes in their present form represent the developing mind of Israel in its application to social and religious problems, and that two centuries, less or more, separate each code from its predecessor. This is as good as certain and is all but universally admitted.

But the Bible does not admit it. There all these codes, with their mutually exclusive social implications, are solemnly and deliberately referred to Moses. It was he who set before Israel the 'judgments' which are enumerated in the Book of the Covenant (Ex 21<sup>1</sup>). It was he who delivered the eloquent speeches in which the Deuteronomic legislation is embodied (Dt 1<sup>1</sup>). It was to him that Jahweh communicated the minute ceremonial details which occupy so large a space in the Book of Leviticus. Of this last book, which in its present form critics almost unanimously regard as later than Moses by at least seven hundred years, chapter after chapter begins with the words, 'Jahweh said unto Moses.'

Here is a dilemma indeed, which is peculiarly vexatious to those who see the reasonableness and force of the critical arguments and who yet wish to retain their faith in the statements of the Bible. And it has to be clearly understood that the opposition is not merely between the statements of the Bible and the assertions of the critics, but sometimes between the Biblical statements themselves, so that, if we desire to retain our intellectual integrity, we are compelled to come to some kind of *modus vivendi* with them. The most instructive instance of this conflict occurs in connexion with the law of booty, which ordained that

As the share of him who goes down into battle  
Is the share of him who remains with the baggage:  
They shall share alike.

The origin of this law is traced, in a passage whose historicity we have no reason to doubt (1 S 30<sup>21-25</sup>), to an experience of David with some of his followers less magnanimous than himself. During his absence at Esdraelon among the Philistines, whose cause he was ostensibly supporting, Philistia and Judah had been ravaged by incursions of Amalekites. On his return to Ziklag, finding that the town had been burned and the women captured, David, after consulting the oracle, overtook and routed the foe, recovering all that had been lost, with much booty. Some of the unprincipled spirits who had taken part in the pursuit, proposed that those who had been too faint to help them should have no share in the booty. But David rebuked the proposal as an injustice and an ingratitude to the God who had graciously given them the victory, and there and then laid down the principle quoted above,



that all should share alike. 'And it was so,' we read, 'from that day forward, that he' (that is, David) 'made it a statute and an ordinance for Israel unto this day' (1 S 30<sup>25</sup>). This is a very living picture, and we can see the law springing out of that definite historical emergency. There is every reason to believe, as the narrative asserts, that that particular law was born that day, and that the father of it was David. But in Nu 31 it has a very different paternity: there it is Moses who enacts—or, to be more precise, Jahweh who instructs him to enact—that the prey be divided into two equal parts (vv. 27. 36. 42), and that those who fight and those who remain behind are to receive equal shares. Here, again, the law is connected with a definite historical situation—this time a fight between Israel and Midian—but the whole account bears upon the face of it the unmistakable features of a midrash. Besides taking enormous quantities of booty, Israel, without losing a single man, succeeded in slaying every man of Midian. The improbability of this must be obvious; the impossibility of it will be more obvious still to one who remembers the distress to which Israel was reduced, three generations or so later, by the Midianites, who are supposed in this narrative (Jg 6<sup>11</sup>) to be exterminated. The same law is referred to David and to Moses—to David in a narrative inherently probable, to Moses in a narrative abounding in improbabilities, and reflecting, in its carefully apportioned percentages of the spoil to the priests and the Levites, the religious interests of a far later time. Under these circumstances, can there be any possible doubt that David is the originator of the law, and that we have here an indubitable instance of a law being assigned to Moses which was not his? Indeed, all the legislation, as we have seen, was assigned to him; and behind this conception, which the Bible itself furnishes us with the means of challenging, lies the undoubted fact that, in some real sense, he is the *fons et origo* of Hebrew law. At the beginning of Israel's history stands this mighty personality whose mind conditioned the whole subsequent development of the Hebrew genius. He did not create the law—that was necessarily the product of centuries; but he gave the impulse to it, and is doubtless responsible for some of it, possibly, for example, the Decalogue. The Hebrews, therefore, who were more interested in the spirit than in the facts of a movement, readily regarded him

as the creator of the whole law, thus telescoping into one series of events at the beginning of their history a movement which occupied, as it could not but occupy, several centuries.

#### DAVID.

A similar phenomenon meets us in the religious poetry of Israel. The Psalms are familiarly known as the Psalms of David, and this phrase carries, in the minds of those who use it, the implication that the whole Psalter is by him; indeed, till the eighteenth century this was the prevailing opinion. In the Psalter, if we include the titles, there was much to encourage this belief, though there was also something which should have given pause to minds critically inclined. By the superscriptions seventy-three psalms are ascribed to David, and a few are associated with definite incidents in his career; but though it is not impossible that David may have written some psalms, or at any rate portions of psalms found in our existing Psalter, the superscriptions are so seriously discredited either by palpable mistakes or by divergences in the Greek and Syriac Versions, that it is never safe to accept them as evidence for the authorship or origin of a psalm. The superscription of Ps 7, for example, in assigning it to David, connects it in some way with 'Cush the Benjamite'; unless this represents some tradition independent of the Books of Samuel, it seems to rest on a confusion of the Cushite of 2 S 18<sup>31</sup> with Shimei the Benjamite of 2 S 16<sup>5</sup>. However that may be, there can be no doubt of the inaccuracy of the superscription of Ps 34, which calls the Philistine king, before whom David feigned madness, Abimelech instead of Achish (1 S 21<sup>14</sup>), resting perhaps upon a hazy reminiscence of Abimelech of Gerar (Gn 20<sup>2</sup>), which was apparently in the Philistine country. Again, the superscriptions are sometimes demonstrably at variance with the contents of the psalms themselves. For example, Ps 59 contemplates a situation in which certain cruel and blasphemous men go about the city, whereas the superscription assigns it to the occasion when David's house was watched by Saul's emissaries. In the same psalm the enemies of the singer are described as *the nations*, that is, the heathen (cf. v. 5). This relegation of psalms to David reaches the climax of absurdity in Ps 139, whose lateness is attested not only by its Aramaisms but by its theology, which is about as un-Davidic as it could possibly be.



The idea which it emphasizes with such persistent and persuasive power is the Divine omnipresence, but obviously centuries must separate the man who knew God to be in heaven and earth and Sheol and everywhere from the man who believed that when he was driven beyond the confines of Palestine he would inevitably fall under the jurisdiction of other gods (1 S 26<sup>19</sup>).

This defiance of historical possibility which frequently characterizes the superscriptions is very eloquent of the tremendous place which David was believed to occupy in the department of sacred song. In later times it was carried the length of ascribing to him psalms which had no warrant even in very late textual tradition. As Robertson Smith<sup>1</sup> has reminded us, the Septuagint has ascribed to David a number of psalms where the Hebrew has no author's name at all (Pss 33. 43. 67. 71. 91. 93 to 99. 104. 137—Ps 137 of all psalms! 'by the waters of *Babel*'); and 'at least in four cases our Hebrew Bibles have the name of David where it has no right to be,' because that ascription is absent from the great majority of LXX MSS, which would assuredly have repeated it from the Hebrew text they were translating, had it been there. Still later, the same tendency is seen in the New Testament, where Ps 95 (vv. 7-11, 'to-day, if ye will hear his voice,' etc.) is quoted in He 4<sup>7</sup> as 'in David,' though in the Hebrew it has no superscription at all. This simple phrase is charged with profound significance; it proves beyond a doubt that *David* practically means *the Psalter*, and it carried for those who used it the implication that David was the author of it all. Peter can argue on the day of Pentecost from Ps 16 on the assumption that it is the composition of 'the patriarch David,' who, with the *foresight* of a *prophet*, was speaking in it of 'the resurrection of the Christ' (Ac 2<sup>25-31</sup>). Here, again, the inevitable conclusion is that this tradition represents not historical fact but telescoped history. The whole course of the movement which he only inaugurated is ascribed to him. The tradition has, of course, a real basis in fact. David was known to be a great minstrel and poet (cf. 2 S 1), an ardent worshipper of Jahweh, and earnestly bent upon building Him a temple; and so not unnaturally he came to be regarded not only as the father of religious song, but as the composer of much—and later, of all—of the Psalter.

<sup>1</sup> *Old Testament in the Jewish Church*, p. 96 f.

#### SOLOMON.

When we turn to the Wisdom Literature, a similar phenomenon greets us. The Proverbs are familiarly known as the Proverbs of Solomon, and not impossibly some of them may be his. He was pre-eminently the 'wise man' of Hebrew antiquity, and he is expressly said in 1 K 4<sup>32</sup> to have spoken 3000 proverbs. The implication of that passage (cf. v. 33) is that those proverbs consisted of comparisons between men and trees or animals: that supposition is met by some (cf. Pr 6<sup>6</sup>), but not by many, in the book. And there are many proverbs in one of the sections expressly ascribed to him (chs. 10-29) which could hardly by any chance have been his. The advice as to the proper demeanour in the presence of a king (25<sup>6f.</sup>) would not come very naturally from one who was himself a king (cf. 23<sup>1ff.</sup>); nor, to say nothing of the praises of monogamy which would sound rather cynical on the lips of one who is credited with having had '700 wives, princesses, and 300 concubines' (1 K 11<sup>3</sup>), would he be likely so to satirize his own government, as he would be doing in 29<sup>4</sup>, if that dictum were his: 'he whose exactions are excessive ruins the land'?

And if Proverbs, as a whole, for many good and sufficient reasons, cannot have come from the pen of Solomon, still less can the Book of Ecclesiastes. The language alone stamps it as one of the very latest books in the Old Testament: it was probably written about 700 years after Solomon was in his grave. Even the conservative Delitzsch admits that if the book be of Solomonic origin, then there is no such thing as a history of the Hebrew language; and Driver argues that 'the tone and the social and political allusions show that it is, in fact, the product of a far later age. The tone is not that in which Solomon could have spoken. The Solomon who speaks here is a different character from the Solomon of history. The historical Solomon, the ruler of a great and prosperous empire, could not have penned such a satire upon his own administration if 3<sup>16</sup> (the place of judgment filled by wickedness) 4<sup>1</sup> (the wrongs done by powerful oppressors) 5<sup>8</sup> (one corrupt ruler appealing above another) were written by him. When he alludes to kings, he views them from below, as one of the people suffering from their misrule.' It is as plain as can be that Solomon cannot have been the author of such



a book, but the selection of him as the mouth-piece of its sentiments is singularly appropriate. He, with his abundance, had more than any other the opportunity to test life at every point, and the exceptional wisdom with which tradition credited him would give unique value to his judgment.

So here, again, we have telescoped history. The Wisdom Literature—not indeed all, but much of it—is ascribed to the great historical figure who stands at the beginning of the movement.

#### THE CONQUEST OF CANAAN.

Another interesting exhibition of this principle occurs in Jos 21<sup>43-45</sup>, where a later writer represents the conquest of Canaan as completely and finally effected within one generation and before the death of Joshua. 'Jahweh gave Israel all the land he swore to give their fathers, and they possessed it, and dwelt in it. And Jahweh gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; Jahweh delivered all their enemies into their hand. There failed not ought of any good thing which Jahweh had spoken to the house of Israel: all came to pass.' Now, considered as history, this statement is in the flattest contradiction to the facts, as attested not only by the first chapter of Judges, but by the Book of Joshua itself (cf. 16<sup>10</sup> 17<sup>12f</sup>). We know that the conquest of Canaan was not completely effected till long after Joshua's death, and the oldest sources frankly admit that in many districts it was never thoroughly effected at all (cf. Jos 15<sup>63</sup> 16<sup>10</sup> 17<sup>11-13</sup>, Jg 1<sup>19-36</sup>). In the passage quoted at length, and especially in the last verse, it is clear that we are listening to the voice of the preacher who interprets facts rather than of the historian who records them. With Jahweh upon the scene, working so manifestly for His people, the conquest was already, under Joshua, ideally complete; and later writers, with the preacher's instinct for religious values and removed by centuries from the facts, had no difficulty in presenting it as actually complete.

#### CREATION.

Is it too much to see, as Sir George Adam Smith has suggested,<sup>1</sup> the same type of mind operating in the priestly story of Creation (Gn 1)—the type

<sup>1</sup> *Deuteronomy*, p. cxii.

which is unfamiliar with the idea of development, which fixes upon results rather than upon the age-long processes by which they were reached, and which, whether in philosophy or in politics, ignores secondary and gradual causes? 'This was especially the way of the Semite, ever absolute in his thinking as in the expression of his thought. He described physical phenomena, now known to be of long development, as having happened instantaneously, or, as the first of Genesis puts it, in *a day*. He presents the creation of the Universe as the act of the Word of God on seven successive days! So also'—he skilfully argues—'does he present Deuteronomy, the fruit of centuries of the Spirit's influence on Israel, as the utterance in one day of Moses.'

#### EZRA.

Within the spheres discussed, the principle for which we have been contending will hardly be disputed by any one who knows the facts, but the application of it may have far-reaching consequences in unexpected directions. Let us consider the achievements ascribed by the historians to Elijah and Ezra, and let us take the case of Ezra first, as his is perhaps the easier to dispose of. It is universally admitted that our present books of Ezra and Nehemiah are in a state of great confusion, and that no intelligible picture of the sequence of events emerges from them as they stand. It has been customary to suppose that Ezra came to Palestine in 458 B.C., armed with authority from Artaxerxes I. to investigate the religious condition of Judah and Jerusalem and to teach the law, and that he introduced drastic measures of religious and social reform. Nehemiah arrived in 444 endowed with full powers as governor of Judah: he rebuilt the walls of Jerusalem and designed measures to have it strongly guarded and more thickly peopled. Ezra took advantage of the opportunity thus afforded to reorganize the national life on the basis of the law-book which he had brought from Babylon and solemnly read before the assembled people. In 432 Nehemiah paid a second visit to Jerusalem, during which he discovered that some of the abuses formerly repressed, had revived; whereupon he instituted a vigorous, and in part violent, campaign of reform.

Now there are many improbabilities in this assumed order of events. Professor C. F. Kent is undoubtedly right when he says that 'Nehemiah's



acts all give the impression of being pioneer reform measures,' preliminary and preparatory to the *later* work of Ezra; and the belief here indicated that Nehemiah is prior to Ezra is gaining ground. 'The situation which Ezra finds on his arrival appears to presuppose a settled and orderly life, which was hardly possible until the city was fortified and the walls built by Nehemiah; indeed, Ezra, in his prayer, mentions the erection of the walls as a special exhibition of the Divine love (Ezr 9<sup>9</sup>). Further, Nehemiah's memoirs make no allusion to the alleged measures of Ezra; and, if Ezra really preceded Nehemiah, it is difficult to see why none of the reformers who came with him from Babylon should be mentioned as supporting Nehemiah. Again, the measures of Nehemiah are mild in comparison with the radical measures of Ezra. Ezra, e.g., demands the divorce of the wives (Ezr 10<sup>11</sup>), whereas Nehemiah only forbids intermarriage between the children (Neh 13<sup>25</sup>). In short, the work of Nehemiah has all the appearance of being tentative and preliminary to the drastic reforms of Ezra. The history certainly gains in intelligibility if we assume the priority of Nehemiah, and the text does not absolutely bind us. Ezra's departure took place "in the seventh year of Artaxerxes the king" (Ezr 7<sup>7</sup>). Even if we allow that the number is correct, it is just possible that the king referred to is not Artaxerxes I. (465-424 B.C.), but Artaxerxes II. (404-359).'<sup>1</sup> In that case the date of Ezra's arrival would be not 458, but 397, and every incident in the Books of Ezra-Nehemiah, as rearranged on this basis, falls into its place.

But why this displacement and antedating of Ezra's expedition? It may, of course, have been due to the accidental confusion of the two kings who bore the name of Artaxerxes; but considering the Chronicler's passionate interest in the priesthood—and it is quite certain that Ezra-Nehemiah forms part of a single work to which Chronicles belongs—it is more probably due to the desire to give the priest Ezra precedence over the layman Nehemiah. Professor C. C. Torrey, who holds that the Chronicler was 'by taste and gift a novelist'<sup>2</sup> rather than an editor, has argued that Ezra is really nothing but a creation of the Chronicler's imagination. Without carrying scepticism to so extreme a point, we do seem justified in believing that his story furnishes us

with another illustration of telescoped history (also, incidentally, of misplacement), and that reforms which were the deposit of at least fifty years of experiment and experience have been set at the beginning of the movement instead of at the end.

#### ELIJAH.

More interesting still is the story of Elijah, as in it the question of miracle is involved. There is not a more dramatically splendid scene in the Bible than the contest enacted on Carmel between the lonely representative of Jahweh and the prophets of the Baal. We are left with the impression that, at the supreme moment, Jahweh defended His cause and justified His servant by a miraculous exhibition of His power. 'Then the fire of Jahweh fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said, Jahweh, he is God; Jahweh, he is God' (1 K 18<sup>38f.</sup>). Then the prophets of the Baal were seized, and Elijah slew them—apparently all of them, for his command had been to 'let not one of them escape.' Jahweh triumphed, Elijah triumphed, the Baal was discredited and his prophets were destroyed.

But what really happened on Carmel? Did fire descend from heaven, whether by an opportune lightning flash or in some yet more wonderful way? Did Elijah really enjoy a decisive triumph? In the very next chapter he takes to flight; he is afraid (19<sup>3</sup> LXX ἐφοβήθη, וַיִּירָא—a touch which the Hebrew has skilfully obliterated by reading וַיִּירָא, 'and he saw'), afraid and dejected, and his work, so far from being accomplished, has to pass into other hands—the hands of Hazael, Jehu, and Elisha. The question of the historicity of the Carmel episode can only be discussed in the light of the larger question of the relation of the Elijah cycle of stories to the Elisha cycle. That, speaking broadly, one cycle depends upon the other, is undeniable; no other hypothesis is reasonable in view of the large measure of correspondence between the two cycles. Both prophets raise a child, an only son, from the dead; both miraculously fill a poor widow's jar (or jars) with oil; both are described as 'the chariots of Israel, and the horsemen thereof.' Which cycle depends on the other? Unquestionably the tales about Elijah make a more original and majestic impression, and

<sup>1</sup> See my *Introduction to the Old Testament*, p. 337.

<sup>2</sup> *Ezra Studies*, p. 250.



one is tempted to suppose that the Elisha tales are modelled on those of Elijah. On the other hand, considering the prominent place of Elisha in securing success for Israel in her Aramæan wars, it must be admitted that 'the chariots of Israel, and the horsemen thereof' is more appropriate as a designation of Elisha than of Elijah; in which case the title will have been later transferred to Elijah, and here, at any rate, the Elijah cycle would be the borrower.

Without discussing this difficult and delicate question, it should be noted that in the invaluable chapters 2 K 9 f., which are purely historical and entirely free from the legendary elements which meet us at every turn in both cycles of stories, it is explicitly stated that, in a revolution instigated by Elisha in the interests of Jahwism, '*Jehu* destroyed the Baal out of Israel' (2 K 10<sup>28</sup>). The story of how this was done is crowded with vivid and unimpeachable detail, and we cannot but feel that here, at least, we are standing upon the solid ground of history; and inevitably the question rises to our minds: Is this the really historical fact of which the Carmel scene is the poetical (or legendary?) counterpart? In both stories the cause of Jahweh brilliantly triumphed—in the one at the hands of Elisha and Jehu, and in the other at the hands of Elijah. In arguing this point Gunkel<sup>1</sup> finely says: 'Now we can understand the curious contradiction between the Carmel and the Horeb tale: in the first Elijah wins the victory over the Baal, in the other he at first despairs of Jahweh's cause, and then he sees the victory, but only afar off. Here the historical and the legendary stand side by side: historical is Elijah's lament that he stands alone, that he is weary of the fight for a forlorn cause; legendary is the great triumph which the historical Elijah was not spared to see with his own eyes. We have, therefore, to understand the Carmel story not as a real event in the life of Elijah, but as the dream of his own glowing heart or of one of his supporters: what could they have wished for more than that fire should fall from heaven and decide in favour of the true God, and that the prophet might slay the Baal priestlings with his own hand? Here one may see a characteristic trait of religious legend: later generations cannot

<sup>1</sup> *Elias, Jahve, und Baal*, p. 39.

bear to think that in his lifetime the greatly honoured man had to depend, like all of us, on hope and faith, and, besides, they are offended at the secular manner in which the Baal was finally exterminated from Israel.'

There is, of course, a type of mind to which such an explanation will seem a dishonourable and disingenuous subterfuge, not only a cavalier but a blasphemous attempt to eliminate the miraculous action of God from a great historical crisis where the true faith was in deadly peril. More welcome to such a type would be the opinion of Kittel, who argues in his Commentary on Kings that, 'though God, whom the narrator regards as Immediate Cause, is not an object of exact scientific thought, yet any one who can believe in the existence and operation of a living God and His intervention in the world, will find even for such an event, which, from the point of view of science, remains wrapped in obscurity, an explanation which will satisfy, if not his scientific thought, at any rate his religious conviction. He will take into account the fact that we stand here at one of the most decisive points in the religious history of Israel and consequently of humanity. Had Elijah been defeated and had Baal triumphed in Israel, the consequences would have been incalculable.' This is unquestionably a defensible position, but its force is somewhat blunted by the fact that the legendary element in the Elijah (as in the Elisha) cycle is so obvious and pervasive; and those who are unconvinced by the argument will find relief, even if not unmixed with a little misgiving, in the view that here we have another instance of telescoped history. The movement which ended in the extirpation of Baalism at the hands of Elisha and Jehu was initiated by Elijah, and he is credited, like Moses, David, and Solomon, with the full consequences of this movement which he only inaugurated and inspired.

Does this principle find any application in the New Testament—in the Trinitarian formula, for example, which in Mt 28<sup>19</sup> is carried back to Jesus; in the discussions between Him and 'the Jews' in the Fourth Gospel, which may reflect problems which had to be faced by the early Church; and elsewhere? We leave it to New Testament scholars to say.



## Literature.

### DEUTERONOMY.

PROFESSOR ADAM C. WELCH, D.D., of New College, Edinburgh, has written a courageous and challenging book on *The Code of Deuteronomy* (James Clarke; 6s. net) which, if its conclusions are accepted, will seriously modify current opinions not only on the nature and origin of Deuteronomy, but, by implication, on many other Old Testament problems as well. On no question has there been a greater unanimity among scholars than on the date of Deuteronomy, which has long been confidently assigned to the seventh century B.C., and regarded as the book which inspired the reformation of Josiah, the chief feature of which is usually held to be the centralization of the worship at Jerusalem. All these positions are acutely challenged by Dr. Welch: only in one passage does he find the demand for centralization unequivocally expressed, and the conflict reflected in the book he believes to be not that between the one sanctuary and the many, but between Jahwism and Baalism. The numerous allusions to 'the place which Jahweh shall choose to cause His name to dwell there' are allusions not to the alone legitimate sanctuary at Jerusalem, but to any Jahweh sanctuary—and there were many scattered throughout the land; but with a Canaanite sanctuary Israel must have nothing to do. The critics are wrong, Dr. Welch believes, who read the several laws in the light of the demand for centralization; each law must be looked at by itself, and compelled, so far as possible, to disclose the secret of its historical origin. A close examination of several of the laws leads Dr. Welch to the conclusion that they are much older than is commonly supposed, coming from the early monarchy or even, in some cases, earlier, and from Israel rather than Judah.

There is much food for thought in this important book. Professor Welch does his own thinking; he is not afraid to challenge opinions held by the ablest of recent and contemporary critics, and he is very competent to give his reasons for the faith that is in him. This is as fresh and stimulating a book as we have seen for a long time, and no serious student of the Old Testament can afford to miss it.

### PSYCHOLOGY AND RELIGION.

Two large volumes add to the swollen stream of literature dealing with the relations of Psychology and Religion. One is general, the other devoted to a particular problem. The first is *The Psychology of Religion*, by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College (Clarendon Press; 12s. 6d. net). It is the first of a series of Oxford Handbooks of Theology, issued under the editorial care of Dr. Headlam, Bishop of Gloucester. Dr. Selbie delivered the substance of this book under the Wilde Foundation at Oxford, and he has the same kind of audience in view in publishing the lectures. But they are not in any daunting sense academic. They are quite within the compass of any educated layman. Indeed, the chief merit of this work is that it is fitted to be a general introduction to the subject. There is nothing revolutionary in it. There is very little that is original. But it surveys the whole field in an impartial and dispassionate manner.

It is obvious that Dr. Selbie knows the literature, and he brings to the exposition and criticism of it a strong and capable intellect, so that we always feel we are in safe hands. One of the most useful features of his survey is that it covers the whole ground. He does justice to the older psychology of mental states, to the Behaviourists and also to the New Psychology of the Unconscious and the Abnormal, and he brings under review all the facts—conversion, mysticism, sin, prayer, adolescence, society, belief in God, worship, the unconscious, and (in two admirable chapters) the religious consciousness. We are naturally most interested in what Dr. Selbie has to tell us of the proper relations of religion and psychology. There is, he says, 'no sort of antagonism' between them, 'though there may be between certain forms of religion and certain philosophical conclusions based on psychology.' He insists over and over again on the limits of psychology. When it reaches questions of essential truth it must hand over the problem to theology or philosophy. All the same, psychology can do much for religion. It shows that the religious factor is intimately bound up with our nature, and is an essential element in our reaction to the universe. It justifies us in arguing as to



the reasonableness of man's religious outlook. 'It is on the normal working of the human consciousness that we rest our belief on the intelligibility and interpretability of the world around us.' That is a good example of the intellectual common sense of which this book is full.

There are naturally points on which the reader may find himself critical. One is Dr. Selbie's agreement with the newer psychology in denying that man has a religious instinct. Dr. Selbie repeatedly answers himself on this point, when, for example, he expresses the conviction that 'religion is natural to man' (p. 184), 'that man is made for God' (p. 180), that 'experience itself speaks to the fact that man is by nature religious' (p. 297). What is this but a religious instinct, and one deeper than the three so freely recognized by psychology, selfhood, sex, and the herd? Another opinion very open to criticism is the assertion that there is such a thing as a group mind, in any but a very vague and pictorial sense. But such differences deduct nothing from a book which, because of its sheer ability and sanity, ought to become a standard work on the subject.

The second book comes from America, *Psychology of Religious Experience*, by Mr. Francis L. Strickland, Professor in Boston University School of Theology (Abingdon Press; \$2.00). It deals with very much the same topics as the former volume, from the experimental side, and almost in the same order. It presents a careful analysis of experience in all its religious aspects, and comes to much the same conclusions as Dr. Selbie. The criticism of the new psychology is, however, more drastic, and the claims made for religious experience are larger. Professor Strickland contends, for example, that the method of the psychologist in the field of religion does not shut him out of an affirmation of the Divine Personality. And at the same time he insists that no analysis of religious phenomena can be satisfactory that is made by a psychologist who is ignorant of the reality and power of religion in his own soul. Professor Strickland's book is a competent, interesting, and intelligent treatment of a great theme and a solid contribution to the most engrossing religious problem of our time.

#### DR. FISHER'S BAIRD LECTURE.

The Baird Lecture for the current year was entrusted to the Rev. R. H. Fisher, D.D., the highly

esteemed minister of St. Cuthbert's Parish, Edinburgh, and is now published under the title *Religious Experience* (Hodder & Stoughton; 10s. 6d. net).

The book is encyclopædic in its scope. Beginning with some reference to the History and to the Psychology of Religion, it proceeds to glance at the varieties of religious experience and to discuss the mystical and the intellectual approaches to religion, which involve some account of magic, reason, imagination, and memory. Then we have to consider the crises of the Soul and look at the doctrines of the Fall, Forgiveness, Conversion, and Regeneration. Then we proceed to review the making of Christian character and the Means of Grace, with Christ the Great Example. We are now in the region of Christian Ethics which occupies two chapters, and we conclude by considering the Christian Hope for Time and for Eternity.

Such a list of contents reminds us somewhat of the preacher who announced the subject of his discourse as a brief review of God, Man, and the Universe. It is fairly obvious that too much ground is attempted. Here in one compact and well-printed volume we have at least a dozen topics which would each require far more space than Dr. Fisher's programme allows. What impresses us, however, is not the too great ambition of the programme, but the marvellous suggestiveness of the treatment of each topic. Dr. Fisher has read widely and pondered deeply. His thought is bracing and eminently wise. His diction is beautiful, and his illustrations, save when he summons the over-worked passages from well-known poetry, are excellent.

We cannot but wonder that in a book, which handles so many of the big things in the Christian life, Faith, which is perhaps the biggest of all, is almost ignored. Its most vital function is surely greater than 'to keep the heart young.' According to the carefully prepared and admirable index, that is all that Dr. Fisher makes of it.

#### THE CHRISTIAN CHURCH AND LIBERTY.

Under the title *The Christian Church and Liberty*, the Rev. A. J. Carlyle, M.A., D.Litt., contributes an important volume to 'The Living Church' series (James Clarke; 4s. 6d. net). The book is a compact historical survey of the fortunes which attended the principle of individual liberty and equality in the developing story of the Christian



Church. Christianity did not create that principle, but found it 'in the air' of the first century, and sent it forth with a new impetus upon a fresh career. The aim of the author is to examine the relation in history between the doctrine and practice of the Church and this initial principle of her faith. With this in view, he discusses specific issues that confronted the Church in her testimony throughout the centuries—slavery in the early centuries, the conception of the divine right of kings, persecution, the intellectual ferment of the Renaissance, the 'intolerance' of the Reformers, and the problem of freedom as set by the Industrial Revolution in the eighteenth century.

Confessedly this is a wide and complicated theme, and it is a pity that the author has had to curtail so severely his analysis of the separate fields of inquiry. But balance in judgment is sought throughout. If we may venture on criticism, we are not sure that Dr. Carlyle is right in his appreciation of the world into which Christianity came. Was 'the doctrine of human equality already paramount' there? Surely the Cross is as real a measure of that age as anything which Cicero or Seneca, or the Roman Jurists, might say. Further, in his treatment of definite situations which confronted the Church, we seem to miss now and then a felt appreciation of the difficulties that lay in the path of a clear Church verdict. More should have been made of the fact that, if the Church as an organization was often found unduly conservative, yet the very spirit which made progress sure was not seldom her offspring. Dr. Carlyle is not unmindful of this in his survey, but history might regard it further. The Church has repeatedly risen up to repentance in the passion and independence of her sons.

But this is by the way. The author finds the answer to his inquiry with care and out of considerable historical knowledge and reflection. It is not a flattering answer, yet his answer in the main stands. It is humbling to look back and find how slow, how reluctant, the Church was to face the implications of her own cardinal faith. Again and again she was jealous of inquiry, unsympathetic to freshness, cruel even in her piety, seldom in the van of true progress, and in the case of modern social evolution largely insensible of the vital human interests at stake. The author states this guardedly and with sober language; 'I cannot say that the Church has always de-

fended liberty, but I think it is true to say that it ought to have done so.' Whether this 'ought' is valid in every 'always' of history is a matter on which historians would perhaps disagree, but we are too much in accord with the main position of the book to press that special difficulty. Dr. Carlyle indicates that history is also a record of a 'living' Church, for, all through, the Church was struggling to find the true relation of her own 'soul' to the economic and ethical movements of the times.

Development, then, there has been in spite of failure, and Dr. Carlyle, to give but one of his instances, points to the emancipation of the slave in the nineteenth century as a pure triumph of evangelical religion. In other words, the author believes in the Church, and is ready to acknowledge her services in and to history, but his regret is that so often the Church forgot or misread how great and emancipating her moral significance could have been. Let the Church use her own history as a spur to handle the tasks of a new day with vision and understanding of her own fundamental principles. In that hope, Dr. Carlyle has written this volume—full of matter, free of prejudice, and anxious in the search for truth. And though the book does not flatter, yet we are glad to think (there are indeed signs) that the Church of to-day is rising to an active consciousness of the need 'to establish the control of the moral conscience' over the manifold content of society and life.

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#### THE CHANGING CHURCH AND THE UNCHANGING CHRIST.

The second volume of 'The Living Church' series received this month is *The Changing Church and the Unchanging Christ*, by the Rev. R. H. Coats, M.A., B.D. (James Clarke; 6s. net). The volume is pervaded by a fine spirit of generous understanding, and it is written in a style lucid, graceful, allusive, and touched with poetic colour. The title is perhaps a little misleading, for the volume is not so much a study in the doctrine of the Church as a sketch of historical Christology. The book opens with two excellent short chapters on the Christ of Scripture and of History, and goes on to discuss some of the different modes in which faith has sought to express its thoughts about the Saviour: the Romantic, the Catholic, the



Evangelical, and so on. The author's method is thus descriptive rather than systematic; more appreciative than critical; less dogmatic than literary. Mr. Coats has, indeed, a genius for intellectual sympathy, and great hospitality of mind. His own position seems to be that of Evangelical nonconformity; but he counts nothing Christian alien to him, and he rejoices in showing the truth which is contained in every form of our historic religion.

We should, however, do our author a grave injustice were we to suggest that he is merely an expositor of other men's thoughts or a general apostle of theological harmony. He does not disguise his own opinions or hesitate to avow a difference. He sometimes even overestimates distinctions, as in the case of the Apocalyptic and the 'Greek' conceptions of Christ. Also, he surprises us occasionally by interrupting a genial exposition with an abrupt phrase of censure. Thus he describes Catholicism as 'this vast mythological scheme,' and declares Episcopacy to be 'in the end incompatible with the Evangelical principle.' We are left to wonder what he means by the 'Evangelical principle,' for his own theology hardly conforms to evangelical standards: for instance, he says that the Divinity of Christ was 'progressively achieved,' and was not meant to be confined to an individual. Is this the type of faith which he has in view when he affirms that the Church 'must be evangelical or perish'? Surely it must be admitted that our author's prescriptions, as a theological physician, are just a little illegible. We may add that some of his judgments are questionable, as that Shelley was 'a sincere Christian,' and that Tennyson's references to Christ are 'lukewarm and half-hearted.' Is 'Crossing the Bar' half-hearted? Finally, one may hint a doubt whether the author adds to the clearness of his style by the use of words like 'divinizing,' or 'spangled' as an intransitive verb, or that term of German coinage, 'numinous,' or 'theanthropic.'

Such things as these, however, are not very important, and some may even account them virtues. The work as a whole is well conceived, is admirable in execution, and is fitted to serve the ends of devout and catholic Christianity.

### THE PSALMS.

Protestant students and scholars no less than Catholic will accord a hearty welcome to the very

thorough investigation of *The Psalms* (vol. ii., Pss 73-150) undertaken by the Rev. Patrick Boylan, M.A., D.Litt., D.D. (M. H. Gill & Son, Dublin; 17s. 6d. net). It is a study of the Vulgate Psalter in the light of the Hebrew text, presenting the Latin text of the Psalms in one column, and a fine English translation in the other, with interesting discussions of the subject-matter and sometimes the origin of each psalm, and subjecting the text to a careful critical examination, which shows intimate familiarity with the Greek as well as the Hebrew text, and takes into account the most recent scientific work on the Psalter. Dr. Boylan tells us, for example, that the Hebrew consonantal text of Ps 73<sup>1</sup>, when properly divided, gives the sense, 'Yea, good to the just man is 'El, 'Elohim to the pure of heart.' He admits that the apparent references to the post-exilic lot of Israel in Ps 90 make its ascription to Moses 'at least very doubtful,' while Ps 107 is 'considerably later than the Babylonian exile.' Ps 103 is individual rather than national, and Ps 145 is 'older, at least, than the book of Daniel'—a comparison which puts it very late indeed, in spite of its ascription to David. Sometimes Dr. Boylan presents, properly enough, the real meaning of the psalm rather than a translation of the Vulgate, as in Ps 91<sup>6</sup>, where he renders *negotium*, which confuses the Hebrew *deber* with *dabar*, by plague. In 121<sup>8</sup> *qui custodit te* is, by a slip, rendered *the Guardian* instead of *thy Guardian*. An interesting comparison is suggested between the dominant idea in Ps 139 and in 'The Hound of Heaven.' One notable feature of the volume is to be found in the highly felicitous titles prefixed to each psalm: for example, Ps 147, *Winter is Past*. Altogether a very capable and suggestive study.

### A MONOGRAPH ON ORIGINS.

Although described as a 'brief monograph,' the work on *The Phœnician Origin of Britons, Scots, and Anglo-Saxons* (Williams & Norgate; 15s. net) runs to four hundred and fifty pages. The author is Lt.-Col. L. A. Waddell, LL.D., C.B., C.I.E., Ex-Professor of Tibetan, London University. In addition to knowledge gained by long residence in the East, which laid the foundation for his Aryan researches, the writer claims a working knowledge of many other languages and systems of writing. Being thus equipped he has devoted himself for many years to the working out of the theory



summed up in the title of this book. Here is found what the title-page calls 'A Mass of New History,' and many mysteries are resolved for the first time by the Aryan-Phœnician key, a key which seems to unlock all doors. The Newton Stone (near Inch, Aberdeenshire) figures prominently. It is deciphered 'for the first time' in both its scripts, Phœnician and Ogam, which correspond, and it is found to be a Sun-Cross raised to Bel by King Part-olon (400 B.C.). In Gadie Dale 'at the back o' Bennachie' is placed the cemetery of the royal erector of this monument, and in another local place-name 'Bleezes' or 'Blazes' is found the possible site of an altar blazing with perpetual fire to Bel. These seem to be extravagant speculations, and, taken together with inexact geographical knowledge of the county (Aberdeenshire), they shake our confidence in the conclusion reached about the monument itself. This lack of security communicates itself to other parts and other professed solutions. We cannot subscribe to a sign, or combination of signs, found on one of the stones of a British stone-circle being read as the Sumerian for 'Seeing the Sunrise,' nor yet to the 'Cup-marks' being interpreted on a system having a Hitto-Sumerian original. Cup-marks are of many kinds, and no system can be devised to suit all cases. The equations formed from Aryan, Phœnician, Hittite, Sumerian, and kindred terms are very disconcerting, and the equivalents traced in language are indeed startling. Thus, Sumerian KUD GAL = 'good girl' (slang 'gal'). This procedure runs throughout the work, keeping the mind in constant revolt. When much of the content of Christianity and of Judaism is in the same fashion referred back to Aryan-Phœnician sources we demur.

At the same time it must be allowed that the analogies here presented, and so copiously illustrated, are not lightly to be set aside. They have some meaning and value, although we feel that the author has pushed his theory too far, and has overestimated the worth of his individual achievements. His forthcoming work on the 'Aryan Origins of the Phœnicians' may reveal further grounds for the faith he cherishes. In the meantime his theories are likely to be subjected to much criticism.

#### ORIGIN AND EVOLUTION OF RELIGION.

Mr. Albert Churchward, M.D., M.R.C.P., has essayed the task of tracing *The Origin and Evolu-*

*tion of Religion* (Allen & Unwin; 42s. net), but the whole discussion is controlled, not to say obsessed, by his idea of the paramount influence of Egypt. 'It seeks to prove how the Metaphrastic rendering of the Ritual of Ancient Egypt's Eschatology has been perverted through the dark and degenerate ages by reason of the inability of early Christian Fathers and others to read the Glyphs and Sign language in which the primary religious doctrines were written.' Egypt was unquestionably far more pervasively influential than was at one time supposed, but surely not to anything like the extent implied by this curious and erudite volume. Here are some of the applications of Dr. Churchward's theory to the Biblical records. The subject-matter of Genesis, Exodus, and Joshua 'was already extant in the Egyptian Mysteries, and an exoteric version of the ancient wisdom has been rendered in the form of historic narrative and ethnically applied to the Jews.' "Biblical History" has been mainly derived from misappropriated and misinterpreted wisdom of Egypt contained in their mythological and eschatological representation as witnessed by the "Ritual of Ancient Egypt." 'The secret of the sanctity of the Hebrew writings is that they were originally Egyptian.' 'The "Sacred historical documents" of the Hebrews are not historical at all, only traditions and copies from some other documents much older, which can only be traced to Egypt.' And much more of the same kind, which no one who examines the Old Testament records dispassionately could possibly accept. Our confidence in Dr. Churchward's competence as an interpreter of the Hebrew record is not strengthened by his statement that 'the word "tabernacle" in Hebrew is "Obel,"' nor by the two mutually exclusive statements that 'Josephus wrote 2000 years after Moses lived,' and that 'Moses lived 1000 years after the stele of the Code of Hammurabi' was engraved. The book deals extensively with the Stellar and the Solar Cult, and contains many beautiful plates illustrative of ancient religion.

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*The World of the Incas: A Socialistic State of the Past* (Allen & Unwin; 7s. 6d. net), by Mr. Otfrid von Hanstein, translated by Anna Barwell, is evidently intended to remind us that there is nothing new under the sun. It is not every schoolboy

or every university graduate in these days who is familiar with the History of the Conquest of Peru and the sudden overthrow by a few Spanish bandits of the remarkable dynasty of the Incas that ruled over that great State of South America. Prescott told the story of the Incas as long ago as 1847, and his work remains one of the classics of History. It has been retold by later writers, and here we have it again in brief but graphic form, as if to remind us, and it may be to warn us, what a socialistic state in reality may be. The writer thinks that Bellamy's once popular romance 'Looking Backwards,' and not Karl Marx, was the foundation of all modern socialistic movements. As the headship of the socialistic state in Peru was the Inca who ruled by direct descent and with the aid of an exclusive caste and order of nobility, that form of constitution is not in the least likely to be adopted again either in America or Europe. Nevertheless, the story of how even savage tribes in Peru were transformed by the ruling despot into a nation whose fundamental principle was that every individual man and woman had to perform a definite task for the public good, receiving in exchange an equal apportionment of food, clothing, and protection, has a peculiar interest at the moment.

Prescott has told us that the favourite maxim of the most renowned of the Incas was 'science was not intended for the people, but for those of generous blood. Persons of low degree are only puffed up by it and rendered vain and arrogant. Neither should such meddle with the affairs of government, for this would bring high office into disrepute and cause detriment to the State.' It is only possible to say that the reader of this narrative will find a detailed, accurate, and most vivid description of the system under which the Incas governed Peru for centuries, and of the manner of its overthrow by one of the most appalling and wholesale massacres perpetrated by a small band of Spanish bandits, ever recorded in the history of Christian civilization. •

It needs some courage in these days when Socialism is advocated as the only remedy for all the ills of the State to attempt to recall attention to the theories of the most eminent political economists of more than a century ago. This is the time chosen for the issue of a new edition of *Malthus and his Work*, by Mr. James Bonar, LL.D. (Allen & Unwin;

12s. 6d. net), first published in 1885. The author realizes that there have been many changes in the distribution of population, and in the means of sustaining it during the intervening thirty-nine years, and that if the book were a new treatise on population it would need to be entirely rewritten, especially in the light of the great changes consequent on the Great War. But his purpose has been to set forth fully and clearly the ideas of Malthus in his 'Essay on Population,' first published in 1798, and of which six editions were issued between that year and 1826. He was one of the best abused men of his time, chiefly, as Mr. Bonar maintains, by critics who had never read his Essay and who could not possibly understand the writer's purpose. We are only concerned here with the manner in which Mr. Bonar has performed his self-imposed task. He has made himself master of the whole contemporary controversy, and deals with it fully, clearly, and soberly.

The history of the later Non-Jurors is possessed of considerable interest. Their relations to the Episcopal Church in Scotland and to the Eastern Church, and their influence in preparing the way for the Tractarian Movement are all worth study. They were a very small body with their own schisms and attempts at reunion, and this makes suggestive reading. Mr. Henry Broxap, M.A., has told their story, probably in final form, in *The Later Non-Jurors* (Cambridge University Press; 21s. net), to which Canon S. L. Ollard contributes an account of the Brett MSS and Scottish Papers, which until recently were unknown sources of information.

*What is the Atonement?* by the Rev. H. Maldwyn Hughes, D.D. (James Clarke; 4s. 6d. net), is described in the sub-title as 'A Study in the Passion of God in Christ.' The treatment of this high theme is careful and reverent, clear and logical. The technical language of theology is as far as possible avoided, and the book may be warmly commended to the general reader. One or two points may be noted. The writer urges that the law of retribution is 'self-acting,' and one may admit a measure of truth in this. But no law can really be self-acting, and if the suggestion is intended to relieve the Divine government of the dark problem of the ultimate fate of the wicked, it can hardly be regarded as satisfying. Again, it seems a strangely inadequate interpretation of



the bitter cry from the Cross, 'My God, my God, why hast thou forsaken me?' to say, 'Our Lord is quoting the opening lines of a hymn, which begins with the note of wistful inquiry, and closes on the note of triumph.'

Criticism, however, may seem ungracious where there is so much to commend. The three concluding chapters, on Permanent Elements in the Traditional Theories, Constructive Summary, and the Preaching of the Cross, are especially fresh and valuable. The book should do something to reinstate Atonement as the central word of the gospel message.

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*The Sceptre of Faith*, by Mr. A. T. S. James, B.A., M.Sc. (James Clarke; 4s. 6d. net), is a series of short constructive papers on religion and life which appeared originally in 'The Christian World.' They are admirable from first to last, fresh, vivid, and uplifting. The writer deals with the big things in a great-hearted way. He has caught a breath of 'the wind on the heath,' and the reader will be stirred by his healthy and bracing optimism.

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In the enormous output of literature dealing with the Servant of the Lord in Is 40-55, Professor W. G. Jordan's volume on *Songs of Service and Sacrifice* (James Clarke; 5s. net) holds a place of real value and importance, especially to the preacher. Dr. Jordan, who has enriched the literature of Old Testament science by his 'Prophetic Ideas and Ideals,' 'Ancient Hebrew Stories and their Modern Interpretation,' and other volumes, has chosen in this new volume to concentrate his strength on the inner meaning and permanent message of this section of Isaiah, because he fully recognizes that the inevitable 'uncertainty as to date and authorship does not affect the validity of the great truths revealed'; this is what invests his discussion with so high a value for the preacher. Here and there we get glimpses of the scholarly toil that lies behind the book; for while it rests on the view that the Servant of Jehovah is the nation, Dr. Jordan admits that the arguments for the individual and personal interpretation 'have a certain amount of force.' But it is the permanent spiritual quality of the book that interests him most, and this he expounds with real spiritual insight and literary power. Like Philip the evangelist whose application of Is 53 he suggestively discusses in the concluding chapter on 'The

Abiding Question,' he 'lifts the old book into the latest light' in a series of thoughtful and stimulating chapters on the Servant as teacher, missionary, disciple, martyr, etc., and enhances the interest by incidental discussions of the problem of suffering as raised by Jeremiah, Job, and Ps 73. His picture of the quiet unobtrusive teacher, who is conscious of being the recipient of a daily revelation and who maintains his lofty trust unflinchingly in the face of scorn and persecution, remains unforgettable in the mind. This book carries its readers into the secret of one of the greatest chapters in the history of religion.

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A few months ago we reviewed a volume of 'United Free Church Sermons,' which Mr. D. P. Thompson had edited. Now he has given us *The Scottish Pulpit* (James Clarke; 6s. net). It contains selected sermons from twenty-one of the foremost preachers of Scotland. These preachers belong to eight Churches. The level of preaching is probably higher in Scotland than anywhere else, a fact which this volume demonstrates clearly. As an example we have chosen 'The Patience of Christ,' by the Rev. G. H. Morrison, D.D., and it will be found—slightly abridged—in 'The Christian Year.'

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A series of devotional meditations on the hymns of the Church has been written by Mr. W. S. Kelynack, M.A., *Making Melody* (Epworth Press; 2s. 6d. net). They are really excellent sermons on well-known hymns or phrases in hymns, and they seem well calculated to achieve their author's aim, which is to help religious people to make a really religious use of their hymn-books.

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Mr. Ernest C. Tanton in *Imitators of Christ* (Epworth Press; 3s. 6d. net) gives a series of studies in Christian life and conduct. They are all suggestive and illuminating. Each chapter is followed by some questions for use in study circles. In some cases they are much too difficult.

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It is difficult to say anything about a devotional book other than what is sufficient to describe its aim and contents. And perhaps that is sufficient. Such a book is *Inward Experiences of God*, 'a description of forty Acts of Faith, wherein the soul is successively exercised, and our spiritual strength deepened and increased' (Epworth Press; 2s. 6d.).

net). This aim is fulfilled in forty chapters in which the writer, Mr. J. A. Clapperton, M.A., meditates with us on many of the great and simple experiences of the Christian heart. It is all good and likely to promote goodness in the reader.

Principal Cairns' *The Reasonableness of the Christian Faith* (Hodder & Stoughton; 3s. 6d. net) has its established place and does not need our commendation. A fifth edition has just been issued with a new preface.

Two years ago a number of Dr. Whyte's sermons on Prayer were collected and published with the title *Lord, Teach Us to Pray*. The volume was prepared for the press by the Rev. J. M. E. Ross and Mrs. Ross. It contains also a Preface in which those qualities which made Dr. Whyte a great preacher are excellently analysed. A second edition, we are glad to see, has been necessary of this book (Hodder & Stoughton; 3s. 6d. net).

Dr. G. F. Barbour, the biographer of Dr. Alexander Whyte, has published a volume through Messrs. Hodder & Stoughton. It contains a number of addresses which he gave between 1913 and 1920 in Fincastle Chapel. He calls the volume appropriately *Addresses in a Highland Chapel* (6s. net). Mrs. Stewart Sandeman built the chapel and placed over the entrance the words, 'The King hath brought me into His Chambers.' Dr. Barbour weaves his first address round these words. The second address is a New Year one, and we have quoted it in 'The Christian Year.'

*Devotional Classics*, by Mr. J. M. Connell (Longmans; 5s. net), will be a veritable feast to many. The object of these lectures is to stimulate interest in the devotional classics, and help towards a fuller appreciation of their value, by showing the historical position of each writer, describing the incidents and circumstances of his life, in so far as seemed necessary for the understanding of his work, and by indicating the nature of his contribution to religious life and thought. The admirable catholicity of the lecturer may best be indicated by the titles of his eight lectures. They deal with St. Augustine's Confessions, St. Patrick's Confession, St. Bernard's Letters, John Tauler's Sermons, *A Kempis'* Imitation of Christ, St. Francis de Sales' Introduction to the Devout Life, Bunyan's Pilgrim's

Progress, and William Law's Serious Call. The treatment in each case is scholarly and appreciative, and the book is well fitted to send the reader with whetted appetite to the study of the great classics themselves.

*Will Men be like Gods?* by the Rev. Owen Francis Dudley (Longmans; cloth 3s. 6d., paper 2s.), is a searching criticism of the humanitarian gospel of H. G. Wells. Father Dudley writes from the standpoint of the Roman Catholic Church, but this is not obtruded, and his whole argument is thoroughly sound and Christian. With many fine touches of ridicule he exposes the vanity of the Positivist Utopia, and the futility of seeking a material salvation whether for the individual or for the race. An appreciative introduction by G. K. Chesterton adds greatly to the charm of the book.

'Our faith is not great enough, not hot enough, to unite us, even within the limits of a single denomination. We have not enough faith, not enough love, not enough of the spirit of prayer. It seems to me no more than a hypocritical civility to affirm, as many do, that each denomination has its own precious gift to contribute to the united Church. In reality we are each too poor to enrich one another. Yet faint embers glow when they are brought together. We need a draught, a rushing mighty wind, a revival of religion by the Holy Spirit. We cannot get together until we have it; we cannot have it perhaps, until we get together. Yet for all that our case is not desperate. If a few have sufficient faith and hope and love and prayerfulness to get together, they may kindle a fire which will warm us all.' Thus the Rev. Walter Lowrie, M.A., Rector of the American Church, Rome, in *Problems of Church Unity* (Longmans; 9s. net). It is a very able and weighty contribution to a great subject. We regret all the more that the proof-reading has not been more careful.

A number of medical men have taken to writing on Psychology, usually the 'New' variety. Another has entered the field, but his Psychology is not new. We have read the book *Life and Word: An Essay in Psychology*, by R. E. Lloyd, M.B., D.Sc. (Longmans; 7s. 6d. net), with some bewilderment. It contains some good passages on the relation of thought to language, and on the concept



of innate ideas, but what the author is really trying to unfold we do not understand.

*The Creed*, by Mr. E. E. Bryant (Longmans ; 3s. 6d.), is a short series of addresses to confirmation candidates. It is not often that one comes across so delightful a little book. 'The writer has had long experience as a Charterhouse master of boys of confirmation age.' He has made the most of his opportunities, and has succeeded in presenting the great truths of the faith with extraordinary simplicity and clearness, and in language which any boy could understand. These addresses may be most warmly commended to all religious teachers who have to deal with the adolescent.

The late Archdeacon W. M. G. Ducat seems to have been a man of exceptional character and gifts, and it was eminently suitable that some memorial of his wide and deep influence should be preserved. This is now issued in the form of a collection of his addresses to candidates for ordination, with a memoir by Canon Whitham—*Tests of Vocation, and Other Addresses* (Longmans ; 3s. 6d. net). The addresses, on ordination, in retreat, on devotional topics, are searching and deeply spiritual, and are worth possessing quite apart from their source. They reveal a mind and spirit at once catholic and devout and at the same time penetrating and able.

The sub-title of *India's Lepers* is 'How to rid India of Lepers' (Marshall ; 2s. 6d. net). The author of the book is Mr. Frank Oldrieve, who is Secretary of 'The British Empire Leprosy Relief Association.' He gives a very clear picture of the misery of the lepers of India who are outside the asylums, of the life in the asylums, and of the new treatment which is being given. 'The treatment has changed the outlook. The people are clamorous for it—the old despair has passed on.' Mr. Oldrieve says in his preface, 'If my readers are convinced that we can rid India of leprosy, may I beg every one of them to translate their conviction into action.'

*God, Conscience, and the Bible* is from the prolific pen of Archdeacon J. Paterson Smyth (Sampson Low ; 3s. 6d. net). It deals just with the themes indicated in the title. The most important and valuable parts of the book are those which treat

the last of the three topics, and especially the two last chapters, 'The Making of the Old Testament' and 'The Making of the New Testament.' We do not know anything better than these chapters, which are entirely modern and yet reverent and positive. It would be difficult to find a book better fitted to meet the difficulties of an inquiring mind anxious to know the truth about criticism and science and their effect on a religious use of the Bible. It is altogether admirable as a sane and honest apologetic on sound lines.

Two books on the Primary Department of the Sunday School arrive together, and both are good. One, *The Primary Department*, by Ethel Archibald Johnston (National Sunday School Union ; 2s. 6d. net), is one of an excellent series which has already produced at least two very good volumes. The other, *The Primary Department: Its Aim and Equipment*, by Mary Entwistle (J. W. Butcher, London ; 1s.), though slighter in appearance, is quite as good as the former in its contents. Both go over the same ground and offer just the guidance and counsel needed by any leader of the Kindergarten branch of the Sunday School. She will be well off with either, or preferably with both.

*Fully Furnished*, by Dr. F. E. Marsh (Pickering & Inglis ; 4s. 6d.), contains 'thirty-four concise studies embracing the whole scope of service for the Master.' It cannot be said that there is much progression in the thought, but the book will delight those who love the old-fashioned theology and regard modern religious teaching with aversion.

*Historical Method in Bible Study*, by Mr. Albert Edwin Avey, Ph.D. (Scribners ; \$1.25), is a most admirable treatment of a subject of living interest. The writer explains in a clear and conciliatory way what is the method of historical criticism. He then proceeds to show the application of the method to the study of the Old and New Testaments. Finally, he sets forth the conclusions that are reached in regard to Biblical history and the place of the Bible in religious experience. The work is done in an eminently sane and devout manner, and if it is too much to expect that it will convince the Fundamentalists, it is certainly fitted to reassure many unquiet minds.

Some interesting additions have been made to

the attractive series of 'Missionary Lives for Children' published by Messrs. Seeley, Service & Co. (1s. net). Perhaps an adult reader might feel the illustrations to be somewhat crude and overdrawn, but their boldness will delight childish eyes. A more serious criticism is the lack of division into chapters, each book being written from start to finish without a break. Yet for youthful readers the matter is uniformly excellent. *Livingstone of Africa*, by Mr. C. T. Bedford, is written in a bright and taking style. Slight errors may be noted, in the retention of the obsolete spelling of Nyasaland, and in the name of Livingstone's grave, which should be Old Chitambo, not Old Chitono's. Chitono's village is now the nearest to the grave, but the grave has never been called by his name. *John Williams of the South Sea Islands*, by Mr. Norman J. Davidson, B.A., is an absorbing narrative of voyage and adventure. The story of the great apostle and martyr of the Pacific can never be dull. *Bishop Bompas of the Frozen North*, by Mr. Nigel B. M. Grahame, B.A., is less well known, but is fully worthy to make a trio with Williams and Livingstone. His life was a record of travel, of toil and sacrifice second to none, and the writer has put a thrill into his narrative that will stir the pulse of the most lethargic reader.

The cry 'still they come' is true of books on Christian missions and missionaries. They seem to tell a familiar story, nevertheless they tell it with a fresh setting, and with renewed emphasis. This is brought home to the reader in *The Autobiography of an African* (Seeley, Service; 6s. net), from the pen of a writer of such intimate knowledge as the Rev. Donald Fraser, D.D. Dr. Fraser persuaded Daniel Mtusu, the son of a Central African tribal chief, to write the story of his life. Mtusu had carried it a little beyond the time of his baptism when he died, and Dr. Fraser has now published the story in biographical form. It is a most vivid narrative, with all the thrills of a romance. Here was a young savage reared in all the surroundings of savage inter-tribal wars, full of the lust for war, a young hero among the men of his own tribe, brought under the strange influences of the home of Dr. Elmslie, the contemporary and colleague of Dr. Laws in Livingstonia. We read in this biography of the young savage, who had been taught by the Christian to read the gospel story, taking up his Zulu Testament, and opening

it at the first chapter of St. Mark's Gospel, and reading 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.' Next day was Sunday, and Daniel Mtusu went to the mission service. That day the missionary spoke from the text, 'I am the door: by me if any man enter in, he shall be saved.' Just as Saul the persecutor breathing out threatenings and slaughter against the Christians of his day became the great apostle of the Gentiles, so this young savage warrior with the fierce lust of battle became the baptized Christian and a new creature. The unbeliever may be moved to scoff at this romance, but not after he has read it to the close.

*The Plan of Caiaphas*, by the Rev. Edward H. H. Lee, M.A. (Skeffington; 3s. 6d. net), is a careful and reverent study of the trial and death of Christ. The main thesis of the book is that when Caiaphas declared that it was expedient that one man should die for the people, this was no mere passing remark, but the expression of an elaborate policy according to which the high priest applied to Jesus the Old Testament passages about the Suffering Servant, and persuaded the Sanhedrin that he was the human victim foretold, and now driven to death under the curse of God. The Sanhedrin persuaded the people and 'held out to them as the completion of the offering the hope of some great national deliverance, and, it may be, even the expectation of the return of Elijah.' In this way their enthusiasm was changed to detestation.

All this is hardly convincing. It is curious how persistently it is assumed that the crowd who shouted 'Crucify Him!' was identical with the crowd who at the triumphal entry cried 'Hosanna!' A General Election might teach us that in every city there are different crowds ready to applaud and to execrate the same man. Moreover, there is evidence that the triumphal entry was mainly a demonstration of Galilean pilgrims, whose enthusiasm may well have exasperated the Jerusalem mob.

The writer's inferences seem to be somewhat fine-drawn, and his contention that Pilate had the fifty-third of Isaiah clearly in his view will not be likely to meet with much support. But the book is eminently deserving of the attention of serious students of the gospel record.



No question in Christian Ethics is so delicate and difficult as that of sex-morality. What constitutes Christian marriage? What is implied in Christian monogamy? A little book by the Rev. J. T. F. Farquhar, B.D., entitled *The Oneness of the Twain* (Skeffington; 2s. net), deals most ably with such questions. It may be cordially recommended.

The lives of the saints are a perennial well-spring of inspiration to the Church, but few, it is to be feared, will find much to inspire in *The Black Letter Saints*, vol. i., by the Rev. S. M. Statham, LL.D. (Skeffington; 5s. net). It contains thirty-nine sermons on various saints whose place in the calendar falls between January and May. The last 'saint' in the list is Charles II. The sermons are rambling, thin in thought, and with little merit but their brevity. It is amazing to think that such a medley of childish legend and pious trifling could be offered at this time of day, to an English audience.

Students of the late Professor W. P. Du Bose have established a lectureship in the University of the South, Sewanee, Tennessee, to commemorate their teacher and secure continued attention to his able contributions to theology and philosophy. The first of the series was undertaken by the Rev. J. O. F. Murray, D.D., Canon of Ely Cathedral. The title is *Du Bose as a Prophet of Unity* (S.P.C.K.; 4s. 6d. net). It was worth doing, and it is well done.

*Business in the Bible*, by Mr. W. G. Barnes (Stockwell; 2s. 6d. net), is a booklet compiled to show the references in the Bible to various trades and occupations, property and money matters. It is of the nature of a small concordance, and might supply some interesting material for Bible questions for young people.

In 1914 a short Study, by Mary Higgs, of the Problem of Vagrancy, appeared with the title 'My Brother the Tramp.' A second edition has just appeared—the title this time being *Down and Out* (S.C.M.; 1s. 6d. net). Mrs. Higgs has not only studied the subject theoretically, but also practically, for she spent some time herself as an 'Amateur Tramp.' She has put her information into a form which is specially suitable for Study

Circles. Although it is ten years since the book was written, and the new book has been brought thoroughly up to date, there is all too little alteration.

*The Inner Light and Modern Thought*, by Gerald Kenway Hibbert, M.A., B.D. (Swarthmore Press; 2s. 6d. and 1s. 6d. net), is the Swarthmore Lecture for 1924. It is a worthy monument of the Tercentenary of George Fox. The writer discusses with great ability and insight the implications in thought and life of the doctrine of the inner light. 'We believe that our experience of the Divine life in our souls is a real and genuine one, and we are prepared to trust it, because we hold that God is our Father and we His children.' From this simple experience springs the whole of the Quaker testimony. 'The sensitiveness of conscience that is the inevitable result will be brought to bear on the problems that beset us—philosophical, theological, economic, industrial, and the like—and will be a perpetual challenge both to ourselves and to others to press on to better things. . . . The future belongs to those who in the name of Christ and humanity challenge the existing order as violating the ideal that possesses their souls, and who are prepared to live here and now as though their ideal were actually realised.'

*The Social Ideal of the Bible*, by the Rev. Gilbert C. Binyon, M.A. (G. W. Wardman, Letchworth Garden City; 1s. 6d. net), is a study of the teaching of the Old and New Testaments on social questions. The general conclusion is reached that the Biblical ideal is equality and universal peace. The writer believes that this ideal may best be realized along the line of modern socialism, but that is another matter. His outline of Bible teaching, though brief, is on the whole fair and well balanced.

We are always glad to have an addition to our easy knowledge of Italian theological science, and by translating into such good English Professor Ernesto Buonaiuti's work on *Gnostic Fragments* (Williams & Norgate; 3s. 6d. net), Edith Cowell has done good service. The introduction dealing with Gnosticism, its rise and nature, and the literary sources is specially valuable.

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## ‘When ye pray, say, Our Father!’

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To believe that there is a God, and that He is our Father, can never be anything on our part as men but an act of faith. From the side of God, the personal assurance that He is, and that He bears towards us a moral intention so that we do well to call Him our Father, will mean that some Power beyond us has found His way through the barriers of our physical surroundings, making a breach in the inertia of our habits, and has established a contact with us in the depths of our nature. It will always be open to us, on the mere plane of controversy and debate, to declare that this deep contact and illumination of our spirits is something purely subjective—a mirage which rises about our minds from the atmosphere of yearning and protest, and memory and hope, and passion and the miseries of passion, whether we resist it or shamefully succumb. It will always be competent on the purely intellectual plane—if there be such a thing as pure thinking, thinking, that is to say, that is not shot through with sentiment and prejudice—to say that those lights that arise and shine upon us which faith decides are from God and upon them builds its fabric, ‘its house not made with hands eternal in the heavens’—that all this is subjectivism, *aberglaube*, auto-suggestion, make-believe, pathetic fallacy, or whatever other phrase we may prefer to embody the idea that we are deceiving ourselves. But it will always be equally competent, and this theory brings with it when it is heartily embraced such health and vitality to a man and to the human race that it will always stand at the door of the human heart and knock—it will always be equally competent for us to give our personal vote in favour of the view that for us these delicate and momentous contracts are the private pressures and reinforcements by One who knows us so finely, and corresponds to our innermost necessities and dispositions so fittingly, that it is only squeamishness, or pride, or self-consciousness, when it is not something more crude, which stands in the way of our calling Him God and Father.

I think, therefore, that it would be a blessed clearing of the air, and would help to define anew

the relation and contrast between Faith and the secular world, were we to confess quite heartily, and indeed were we to insist, that ‘no man by searching can find out God,’ that there is no coercive proof that the final things we believe are so; that, on the contrary, as that first Christian theological tract ‘the Epistle to the Hebrews’ puts it—‘if we understand that the worlds were made by God, it is solely and purely by faith.’ (I shall try so to order my way as to close *there*, with the idea that, when all is said and in the last resort, a man’s final faith is his lonely, and perhaps in all the circumstances his inevitable, vote.)

This, of course, is not to say that the faith-view which finally means the conviction that we all of us and all the time are in the Hands of One who cares for us, and has His proposals for us, which proposals He will never abandon, wherefore we call Him God and Father—this is not to say that the faith-view has nothing to say for itself, and that it can never be anything else but an intuition or a *pis-aller*. The truth probably is, that the idea of God and of a God in such intimate relations with us that at every stage man might call Him Father—it may be that this is the natural and instinctive and human attitude for us all to take up towards what lies about us and beyond us. It may be that the natural and unreflecting acceptance of life by children is the normal and proper attitude for adult and experienced men. It may be nothing but weakness, and a lapse from intellectual and moral valour, for us at any stage later on to permit the contrary winds of life, the whips and scorns of time, the oppressor’s yoke, the proud man’s contumely, the fardels under which we grunt and sweat, to permit all that, to permit anything or everything, to poison the holy of holies of our life with a fundamental doubt concerning its total meaning and value.

Thus, at least, we may interpret the saying of Jesus concerning little children—that they have an enormous advantage over us for seeing life truly and seeing it whole.

When we say, ‘We believe in God the Father,’



we intend to say at least, *that life means well*. And if, as is indeed the case, we cannot prove that life means well, we shall not be driven from our faith, for nothing can deprive us of the Will to decide that *we shall take it well*. It takes two people to make a quarrel. That we all accept as true. And, indeed, this also is true, that it is not the man who strikes the first blow who establishes the quarrel, but the man who receives the blow and strikes back. If life offends us, we can refuse to take offence. And if you say, 'But that is hard,' you must answer yourself, and say, 'Of course it is hard, but faith is hard—sometimes, according to our Lord, as hard as cutting off one's right hand with one's left.'

I dimly recall an incident of late Victorian days when Lord Dufferin was our Ambassador in Paris. It was a time when things were threatening between Russia and ourselves. My recollection is that at a public reception in Paris, some Russian did something to inconvenience or impede our Ambassador as he was approaching the President of France. But Lord Dufferin refused to take offence, and, appearing to take the blame to himself, muttered, 'How awkward I am!'

In the first of the Corinthian Epistles, St. Paul, after dealing with complaints and controversies that had been submitted to him, brushes them all aside and simply asks, 'Why cannot ye suffer wrong?'

Well, face to face with life, we can all of us do that. Or we can all of us try to do that. And if we still declare that it is hard, we are to believe that if we will take pains and look in the proper quarter, there is something given to us beneath the surface which makes it not impossible even for us average people to keep up this magnanimous and forgiving mood towards life. A good man in the Old Testament once declared that even if God should strike him dead, he would yet trust Him. And he is not the only one who has found himself capable of such a mood; and the fact is God strikes us all dead one day.

If we will try to look without bitterness at life, we shall agree that an immense amount of all that makes the belief in God's Fatherhood difficult, is the result, direct or indirect, of what we call the freedom of the human will. For freedom to choose—and this, whatever limitation we must admit, is a true human faculty—carries with it the liability

to choose wrongly. And these wrong choices in the case of millions upon millions of people through all the ages of human history, must have created a complex of evil, which indeed, were there no redeeming principle at the heart of things eternally active and vigilant, would long since have gone over our souls. Of course, you might conceive of a world in which human beings were not free, or you might conceive of a world without 'conditions,' though this hardly. Indeed, it is as hard to conceive of a world without conditions as it would be for us to conceive of a world or ourselves to live in it—without gravitation and without laws. But even if we could conceive of human life without freedom, and without the liability to err which freedom involves, it would be a condition which would be the end of man. It would be a condition which, had we the power, we should reject: 'For how much better is a man than a sheep?'

And here is another point. As a matter of history, life has rarely been accused or denounced by its really deep sufferers. Like our Lord, all the deep sufferers, the martyr-spirits, have not cursed life but have blessed it. 'Father, I thank thee,' so our Lord prayed at the foot of the Cross, lest later His mind might be confused with the agony of the pain—'Father, I thank thee, that I have known thee'—that is, that He had lived.

No, life has been cursed for the most part by those whose wounds were less deep, certainly not so deep but that they could separate them from themselves and write about them, sometimes even writing quite profitably! For a man is not so deeply hurt by life as he may suppose who is still able to tell you how he is feeling, and able even to revise the proofs of what he had written, touching up the story here and there.

For there is one thing we are compelled to say about life: it is the one game in which the mere spectators see very little, and certainly miss the finer points.

Explain it as you will, the fact is that the great sufferers have been great believers: and they have been most sure of God who were sure of nothing else—in the case of Jesus, not sure of His food, or of a place whereon to lay His head.

You might state the entire truth of the matter and say that life is just what we make it from the

moral point of view. There is a sense in which it is true that we can make anything we like of this life. If we decide to live by inferior or low motives, if we care to make nothing more of this present life,—which, after all, is the great Temple of God with heaven for its dome,—if we care to make nothing more of this Temple than a playground, or a place of merchandise—we may. And as we go on, on the way we have chosen, we shall come upon many things to prove that we have chosen quite rightly. There are circumstances in this world which can be made to support any standpoint, any way of looking at life and of living. Slowly the world becomes what we take it for. ‘According to your faith, be it unto you!’

The question, therefore, of supreme importance, the question which lies at the back of all others, is, what do we think of ourselves? For the fact is—and in our Lord’s saying about the way and the end it is once more announced—we all reap according as we sow; we attain—I mean in the way of character, quality of life, moral destiny—to what we propose; we become what we mean; we see what we believe.

What do you think of yourself? What do you think of the world? That is the question, and all others can wait. What part have you chosen? What are you making for? Because the fact is you shall have your way.

Now, these are questions which we must all deal with in one way or another as seems good to us. Is this God’s world, or is it not? Are the things which are seen—this solid earth, and the things of the world—are these a mere passing show? And are the things which we do not see, the things of the soul, its sense of God and the future—are these the real and abiding things? For what purpose have I been placed here? What am I doing? What am I making of myself?

These are really so many phases of the profound question—Do I believe in God? Do I believe that life is penetrated by a holy endeavour, and that that endeavour is pressing upon *me* to yield to it, and to increase its force in the world?

Put in that way, I can imagine two different answers, two difficulties suggested, which, if we could not meet them, might encourage some to put this question as to the momentousness of

our life away from them, or to postpone their decision about it.

I can imagine, for example, one saying: ‘But is that not a question concerning which one may suspend judgment? Is not that a question concerning which one may delay a personal decision until the evidence is clearer and quite overwhelming? Is it not possible to go on with one’s life, leaving such an ultimate question aside for the time?’ To this we must say: No, it is not possible. It is not possible to observe neutrality here, or to hold our minds in suspense. For, the fact is, we have already taken a standpoint: we are already acting upon a certain theory about ourselves and about the world. In refusing to decide whether we belong to God, and are here to embody His will and to prosecute it in the world—in refusing to decide that question, we have decided it, and decided against Christ and against the testimony of faith. In refusing to decide whether our whole being is due to God, we have decided that meanwhile it is not. We cannot remain neutral in a matter of this kind once it has been raised, any more than we can go on living without having decided upon the excellence of right over wrong, of good over evil.

The other difficulty which may be raised when one is asked to come to terms with himself, when one is asked to make up his mind upon his life, what it means, how he proposes to use it, and how it is likely to end here, and appear elsewhere—is to say, ‘All these matters are very obscure.’ ‘We do not know.’ ‘We see through a glass darkly.’ ‘We know not whither we go, and how can we know the way?’

To which our Lord Jesus replies, ‘Ye know the way: pursue it, and leave the revealing of the end to God.’

‘We see through a glass darkly.’ That is true. Yet what we do see is *there*, and it is real. We know in part: true. Yet what we do know is real, and it abides. For we do see some things. We do know some things. And it will only be as we live in real surrender to what we do know, in real pursuit of what we do see, that more shall be revealed to us.

When we present to ourselves the only possible alternatives—that life means something real, penetrating, expressive of God, suggestive of a



Divine discipline and the overwhelming triumph of the good: that life means that, or that it means nothing, and is a mockery and affront to the faith and the dream of the soul, I say when we present these alternatives to ourselves—and they alone are intellectually possible—we know at once that only one is morally possible. We agree that things can only mean one thing and lead to one end.

If that be so, let us act with thoroughness upon this alternative—that life means for each of us and for all something real, personal, penetrating—and from that moment we become sure that we have chosen rightly! For does not life *feel* real, does it not seem as if it wished to say something to you? And when you surrender yourself to faith, how sure you become that you are threading your way through all things to the goal! It is true that in all important transactions of life we have to take a leap in the dark, or to speak more strictly and with our eye more resolutely upon the process, we take a leap in the light and towards the darkness. But take the leap and next moment your feet are on the solid rock, and on the only way.

I do not think that one who has really accepted Christ's interpretation of all things—of God, of His own nature and duty—and is living under the power of that belief in the world, will come upon many hours of sincere desolation when he will demand a proof such as will satisfy his cold reason, that in making the hazard of faith he has not been deceived.

There are some things which when they are presented to us we know to be true. They so answer and correspond to our own mind and heart, that they approve themselves on the spot. The old Schoolmen gave (in Latin) three signs or marks which proved any proposition to be true.

First, there would be a correspondence or fitness between our mind and the thing (*adequatio intellectus nostri cum re*).

Second, the proposition or thing which claimed to be true had something about it which compelled our decisive assent (*aptitudinem ad extorquendum certum assensum*).

Third, a proposition may be held to be true, and the real and indisputable food of the soul,

when, in addition to these marks, it produces through the whole interior life of him who believes it, a certain quietness and rest (*quietem in cognitione*).

In short, when the real heart of the proposition (*entitas ipsa*) corresponds to the inmost need and cry of the mind, and when having been truly embraced by the soul it brings peace and ends the strife, there you may assure yourself you have the truth. For the final mark of truth is not consistency; it is power, motive, a state of personal honour.

The message of Christ to the world, the Gospel which He achieved for us and declared, bears all these marks and signs of truth. His Revelation of God, of His knowledge of us: His assurance to us that our human life, our short stay in this world, means something momentous, and may mean something infinitely good for each of us: His promise that beyond this life another opens for the human spirit, for better or for worse:—all these things, I say, and the whole impression and assault which Jesus makes upon our complex nature, upon our heart, upon our conscience, upon our reason, are so commanding and imperial when they are first presented to us; they bring such quietness to the soul which receives them; they give birth within us to such power; they so emancipate and complete our human life, that:

'though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to *us* there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.'

in whose light we see light clearly, and in whose service we find Freedom.

I doubt if ever in the history of the world there were more people who are suffering because they will not be obedient to the very deepest instinct of their nature, which is, to believe in life.

The distress which countless people to-day are enduring is the pain of keeping their anchor hanging over the depths of their soul—an anchor which is straining to be let down heartily upon God.

## In the Study.

### *Virginitus Puerisque.*

#### Speaking without Words.<sup>1</sup>

'Speaketh with his feet.'—Pr 6<sup>15</sup>.

THAT'S surely a queer way of speaking, isn't it? What are their tongues for, if they don't talk with them? Ah! but we all speak to one another in a heap of ways, not merely with our mouths. The other day some one out on the street pointed, and everybody turned and looked. He had said nothing, and yet everybody heard him calling out quite clearly, 'Look, there is an odd thing yonder!' He spoke with his finger. Last week some one dropped in to call on mother, and you were in the room. And mother looked at you. She said nothing at all, was busy speaking to the other lady: and yet, quite clear and distinct, you caught her telling you, 'Go and tell them to get tea.' She spoke with her eyes. In class—was it on Friday?—you weren't attending, and suddenly the fellow next you, without turning toward you, kicked you on the shin. And you knew there was trouble not far off, that he was warning you. He spoke with his feet.

Or take the bees. They talk to one another with their wings: beating them ever so fast, faster than we can count, and making that humming noise. And wise men tell us that, when things are going well, they hum cheerily; and, when they are annoyed, it changes to an angry sound; and, when the queen dies, it grows sad and wailing. So they say. But bees speak to each other in another way as well. You know that they feed upon nectar, that they gather pollen; and when a bee comes on a flower just full of either, it eats as much as it wants of nectar, or packs those funny little bags it carries on its legs choke full of pollen, packs in more and more and more, till even mother, who can always find room for another thing when she is packing, could wedge in not even the tiniest bit more into the weeniest corner. And then the bee makes off for home as hard as it can go. For it wants to tell the others all about it, never dreams of hiding away its find for itself, can't keep from sharing it with all the rest at once.

It isn't like a dog when he comes on a bone.

<sup>1</sup> By the Reverend A. J. Gossip, M.A., Aberdeen.

You know how surly he is over it, holds it between his paws and in his mouth, won't let even you come near him then, but growls as well as he can with his mouth so very full, makes off and hides it, for he wants all this all to himself, and often puts it in so splendid a hidey hole that he can't remember himself where it is, goes looking everywhere and never comes on it again. Perhaps you are a little bit like that. You have whole five of that rare kind of stamp, yet you wouldn't part with even one of them to that chap over the street who wants it so, that his mouth almost waters like a doggie's when he looks at your collection. You have seven dolls: Hilda, and Clarence, and Jackie Coogan, and the Chinese twins, and Beauty the golliwog, and Adolphus the old teddy bear. I think you might have spared one to the little lass over the wall who hasn't even one, and looks at yours so longingly. No doubt, it is good fun to have a whole long train with a real passenger in each carriage. Still, couldn't you pretend there was one in the last, and let her have Adolphus or one of the twins? But no, you're like the doggie, hold on to all you have with all your paws, and all your mouth, won't part with one wee bit of it. But a bee is not like that. Off it flies straight to the hive, and tells the others. How? It speaks to them by being happy. You can do that too! I'm sorry to take her away, she is enjoying herself so much, mother said, when she came to take you from the party. Yet you hadn't spoken; no, but your flushed cheeks, and bright eyes, your happiness had. So does the bee's. It dances.

On and on the bee goes, and when the others see it doing that, they all say to themselves, she has found a good thing, and she wants us all to share it. So they watch. And if the bee goes in its dancing round and round as if it were waltzing, ah! they think, she has found a flower just full of nectar; but if she sways from side to side, the others looking on say to themselves, 'It's pollen!' And with that they all start out to search. For their friend has told them plainly, 'Somewhere within half a mile of this I found a flower as full as it could hold of nectar, oh, a splendid flower! it is worth while you going too.' And off they go. But they know more than that; the bee has told



them what kind of a flower to look for : and they are playing hide the thimble, in a kind of way. Here is a glorious row of sweet-peas ; they will stop there. But no, a sniff and they are off, feel they are 'cold.' And there is a foxglove, and bees just love foxgloves, they never tire of going in and out of all their funny little pokes ; but no, they hardly look at that. They are searching for one certain kind of flower, and nothing else will do. How do they know ; and how did the bee tell them ? It carried away with it some of the scent of the flower. And the others are now looking for a scent like that. It wasn't sweet-pea, and it wasn't heather, and so they let these alone ; and seek, and seek, and seek, until they find a flower with the right smell.

And that is always how boys and girls, and men and women too, come on the finest and most glorious thing in all the world. Do you know what that is ? Open the New Testament and you will see heaps of people who have found it. And how excited they are ! They can't keep it to themselves, must share it, want every one to have this too. And so they tell the others all about it. How ? Well, of course, some of them, like Paul, were splendid preachers : and some of them, like Luke, could write just lovely books. But most of them could neither preach nor write, and yet they managed to tell every one about it. And how ? Like the bee, by their happiness. Because they were so very happy that those who met them turned and looked after them, and said, These people have found something worth the having ; I wish I could get it too. And with that they started looking for it : yes, and they knew where to search. For the Christian people, without speaking even one word, had shown them where to look. For they too had carried away some of the scent of the flower. These folk aren't a bit like us, thought the rest, watching them ; they are never grumpy as we are. Somebody not very long ago, for they aren't old, must have taught them how to keep their temper. If we could find Him, and He can't be far away, He might teach us too. These people aren't weak, as we are ; aren't afraid not to do what all the others do : they can stand up on their own feet. Somebody brave has shown them how to do it. And He can't have lived so very long ago. And so they searched and searched till they came upon Jesus Christ. They found Him, because His own folk

had grown a very little like Him, because they had carried away some of the scent of the flower.

And that is the way we can all help Jesus Christ, the weeest of us, no less than the biggest and the cleverest. When I am preaching the folk soon get tired of it, say to themselves wearily, I wish he would dry up, and let us home. But if you speak to them of Jesus Christ by being happy, and clean, and straight, and manly, they will never tire of that. For the flower has a lovely scent, and is quite full of the most glorious things. And, without knowing, we can lead them to it.

### ROADS AND PATHS.<sup>1</sup>

#### A Missionary Sermon.

'All we like sheep have gone astray, we have turned every one to his own way.'—Is 53<sup>a</sup>.

Boys and girls who have lived in the country have probably seen a sheep-track, winding across the meadow in a very zigzag fashion, and unless you have watched the sheep going along it, you may wonder how it comes to be so winding. But watch the sheep, with head hanging down, and eyes almost constantly on the ground, and I think you will soon be able to explain the crookedness. A sheep never looks where it is going—at least not beyond a step or two ahead ! It sees the stones and stumbling-blocks just under its nose and seeks to avoid them, and it also sees the tufts of sweet green grass growing near by, and turns aside to nibble at these. And so it wanders on, and the rest of the flock follow, until a fairly deep, if irregular, path is tramped out.

Even at home you can get some idea of why Isaiah wrote our text.

But if you have been in the wilds of Africa, you will understand even better the meaning of this text, and you will soon learn that man is not so very different from a sheep.

I have often been asked how we find our way about in the forest, and what kind of roads we have.

In the native parts, paths run everywhere—that is everywhere that people want to go—from village to village, and from the villages to stream or garden-ground. And these remind one very much of sheep-tracks. They never go straight anywhere, but wind about in a very remarkable

<sup>1</sup> By the Reverend W. Govan Robertson, Luambazi, North Rhodesia.

way. Some are very ancient in their general direction. Generations of black feet, perhaps those of slave gangs going to the coast, have tramped them hollow and they are easily followed, but even those are not always unvarying. A tree, half-burned by a forest fire, falls across the path, and the next person coming along, instead of making any effort to remove the obstacle, goes round it. The example is followed by others, and a bend in the path results, remaining even after the fallen tree has rotted away. Perhaps a bridge, consisting of a few poles thrown across the stream, has been washed away in a flood, and the next tree, which can be felled so as to fall across the stream, is a hundred yards away, and so round the path goes by that spot.

Other paths lead to garden plots, and often have I floundered amongst tall grass and weeds, thorns and nettles, which grow so heartily on used-up garden plots! There are no sign-posts, and one can easily miss the turning, although it is usual, when a path is much used, to close such branches as might mislead, either by a little twig of leaves, or a scrape of the foot across it.

And if we look at the native's life, is this primitive path not very characteristic of his primitive life? He wanders along the way his fathers have trod, with no very clear idea of where he is going, and caring nothing for the time it may take him to reach his home. 'We are but in travelling-shelters, this is not our home,' he says. 'We are blind like the *Mombo* worm, but God leads us on.' It may be rough in places, and often he may stump his toes, or stumble. It may be muddy and his garments may get soiled, but on he goes. A difficulty arises, a tree falls across his path and he takes the easiest way round it, not thinking of removing the difficulty for his neighbour's sake. He 'turns every one to his own way,' driven aside sometimes by difficulties, drawn aside at other times by the temptation to satisfy his wants, in garden or at stream. What if he occasionally troubles to leave a twig to warn others who might leave the main path; this is soon gone, and the next comer must learn by experience how to go!

But there is another kind of road now in Africa, at least in those parts which come more or less under European influences—the *Museu*. It is an attempt to make a 'road,' in our sense, between the villages.

Impressed by the European's love of the straight

line, they set out to go as directly as they can from place to place. Now no obstacle is considered. Great ant-hills, that may be in the way, are surmounted; splendid shade trees are chopped down and pulled aside; marshes are crossed by narrow dykes. Fair attempts to walk (at least in theory) straightly! But, alas! nobody can be bothered to climb over these ant-hills, so an old-time path soon appears round them. The dykes are too narrow and slippery, and everybody wades as best he can. And even where the *Museu* is usable, one sees the native path zigzagging along its course, and the white man smiles!

Again, his life is sometimes like his *Museu*. Any missionary can tell of those who express a desire 'to walk in Jesus' ways'—to 'follow him wheresoever he goeth.' Ant-hills of native custom, not always necessarily bad, are attacked 'bald-headedly'—right over the top he carries his road. Muddy sloughs he crosses on narrow ledges from which he easily slips. Shady trees, which might comfort many a traveller when the heat is great, must go. He tries to compel all his family and friends to march along this road for a while, and then he finds he has not quite 'counted the cost,' and the narrow winding path reappears, the difficulties are too many, and again he 'turns to his own way!' All honour to him for his attempt—ignorant although we recognize it to have been.

Then there is a third kind of road appearing—the Made Road. But as yet the native workman needs much guidance and help in making it. He must learn that the ant-hill need not be climbed over, but that when broken up the mud makes a harder and better road-surface. The marsh must be drained, and much good soil must be used in the embankments. He must learn that the longer way is often the better, and that constant watchfulness and thought are required to maintain such a road, but that ultimately it becomes such that 'the wayfaring men, though fools, shall not err therein.'

We missionaries are striving to be Road-makers; putting such high ideals of Jesus' ways before the Africans. Help us, and when you are discouraged by some of the caricatures of roads which you may hear about, remember the difference between the old 'sheep-track' and a highway, such as may with truth be called some day 'the way of holiness.'



## The Christian Year.

### SECOND SUNDAY IN ADVENT.

#### The Necessity of becoming like Little Children.

'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'—Mt 18<sup>3</sup>.

To discuss in the abstract the question, Who is the greatest in the kingdom of heaven? is a profitable employment. Wherever men of any earnestness meet, such questions as these will turn up: What constitutes human perfection? Is the highest position in the eternal world assigned to him who has been most conspicuous here, or on what principle does promotion there proceed? What is it we must do if we would win eternal glory ere these few years of life are beat out? But when these questions are discussed with a personal reference, and in view of present competing claims, there must inevitably be jealousies and rivalries, vanity and hatred. The heat, the bitterness, the acrimony which the disciples exhibited disclosed to our Lord the temper that would again and again be manifested in His Church by those who seek place and power, by those whose ambition for themselves is greater than their love for the common cause.

That His reply to their question might effectually lodge in their minds and be audible to all generations, our Lord gives it dramatically. He calls a little child to Him, one of Peter's children, presumably, and sets him in the midst so that every eye of the group is turned on him; and while they thus gaze at the little fellow standing with abashed face and drooping eyes, or playing with the beard of Jesus as He holds him in His arms, He says, 'Except ye be converted, and become as this little child, ye cannot so much as enter the kingdom of heaven.'

One almost pities the poor disciples, so suddenly and completely dropped from all their vain notions. For not only must they clearly have seen that precisely in proportion as they had counted on high place would their place be low; but as they gazed at the child, all unconscious of any merit, and void of all ambition, they must suddenly have felt the very hopelessness which Nicodemus uttered in the words, 'How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?'

They look at the babe held up as the type of Christ's subjects, and they are seized with a sense

of utter helplessness. For what do they see in the child? Not great attainment which by much striving they might hope to win; not a marvellous purity which stern self-control might achieve; not a consecration of life to God, which the example of their Master and His rewards might help them to; not ability to deal with high subjects and be of great service—none of these things; but an absolute unconsciousness of any ability, of any merit, of any serviceable excellence, of any claim to high place or hope of great reward. It was, in short, true humility they saw; a humility that did not know itself to be humility, and was thereby humble. For to be conscious of our humility is so far to cease to be humble. If a man thinks himself a great man he is by that thought and so far a small one. If a man thinks himself humble he ascribes to himself one of the highest moral qualities, and thereby shows he has not the humility he claims. To become humble, therefore, is a change that must be wrought upon you while you yourself are unconscious; it is like a new birth.

1. What delights us in children is very much their inability to conceal their thoughts, their artless love, their general simplicity. They have not yet an evil conscience, and they are unaware of anything within them which may not be freely uttered; they are unaware of it because as yet it is not there. It is this unconscious innocent frankness that refreshes us in children; it blows like a fresh breeze from their presence across our spirits, and sweeps away the close atmosphere of social restraints and guilty remembrances and evil thoughts. This simplicity is above and beyond us.

2. Another characteristic of childhood is its ready belief in everything it is told. As we grow older we clothe ourselves in scepticism and guard ourselves against deception, till as the climax of wisdom and safety we believe nothing, and are thus, like the heavy-mailed knights of old, stifled in our own armour. We count it beneath us to be astonished, childish to be found lost in reverence and wonder, and gradually train our spirits to believe in nothing but the most obvious, commonplace, physical things, which by their very nature are destined to decay. Surely we would do well to pray God that in this respect our youth may be renewed and that He would revive within us the feeling that we have but begun to live, to know, and to feel that there lies before us an endless and infinitely stimulating experience. Well may we

pray for power to be in earnest, to treat what we hear of as real, to wonder in simplicity, and to worship; that God would dip us in the waters of His own regeneration, that so the hard, foul crust in which this world encases us may drop from us, and our flesh become fresh and soft as a child's again.

3. Coming still closer to the quality our Lord wished to imprint on the minds of His disciples, we recognize in the child that readiness to receive instruction, information, gifts, which arises from humility. Grown-up people receive a gift in one way, children in quite another way. The child's nature is to accept all that is offered, and even to ask and to claim in the most exorbitant manner. He really understands, or at least acts upon, the true order of things much better than we do. His instinct is better than our reflection. He believes with Paul that the children ought not to lay up for the parents, but the parents for the children; whereas we must ever be trying to provide for God, to give Him what will satisfy Him, if possible even to pension Him off; we cannot ever learn to let Him provide for us and give all to us. But God sells nothing, only gives; and he, who will not take the Kingdom of God as a little child freely and without considering how much he deserves, cannot take it at all.

4. But it is not the innocent simplicity and frankness of the child, nor yet his openness of mind to accept instruction, nor even his humble readiness to receive all he wants, that makes him our model; it is, as we have already seen, his unconsciousness that he has anything to commend him. 'We,' says our Lord, 'must think as little of our own attainments as that child who has none to think of; we must rest as little upon anything we have done, or think ourselves capable of doing, as the child who has done nothing and knows nothing he is capable of doing.' Moral greatness consists in ability to do without acknowledgment and rewards; greatness in Christ's Kingdom—that is, true spiritual greatness, the only greatness that is a man's own, and inseparable from his person—consists in that loving regard for other people's welfare which has no thought to spare for its own reward and advantage.

The production of this humility is an invariable and essential accompaniment of conversion. It is involved in the very nature of conversion. Conversion is a turning completely round; it is the

alteration of all that is most influential upon character and conduct, of our views, of our principles, of our aims in life. The converted man makes a fresh start, and he does so in the humbling conviction that his old course and his old character were radically wrong. And if within the Kingdom, do we, then, beside this little boy seem small or great? Measured by the standards we set for one another, we may perhaps be satisfied with our attainment. It is well to look steadily at this standard set before us by our Lord Himself, and measure ourselves by it.

To be simple-minded, to be natural, to be humble—this is our calling; to make ourselves of no reputation, to hold ourselves cheap, to take everything as a gift, nothing as pay—this is of the essence of Christianity. A loud, contentious, wrangling, self-obtrusive spirit feels no sympathy with Christ; the temper that condemns other men, and implies that its way is the only way, is not the temper of the little child. If we would follow Christ, we must be meek and gentle, we must not strive, nor cry, nor let our voice be heard in the streets; we must learn to be emptied of self and seek what redounds, not to our praise or to our gain, but to the real good of men; we must learn to love mercy, and walk humbly with our God. We must go apart with Him who set the little child before His disciples, and we must keep saying to Him, 'Teach me also, O Lord, and lead me in thy way.'<sup>1</sup>

### THIRD SUNDAY IN ADVENT.

#### The Patience of Christ.<sup>2</sup>

'The Lord direct your hearts into the love of God, and into the patience of Christ.'—2 Thess 3<sup>5</sup> (marg.).

There was much impatience in that Thessalonian Church. You can see that by reading the Epistle. The cause of it was the widespread apprehension that the second coming of our Lord was imminent. You know how hard it is to work quietly if to-morrow is like to prove a thrilling day. The young father has experienced that just before the birth of his first-born. And these Thessalonians, stirred with the apprehension that to-morrow might witness Christ's return, found it far from easy to be patient. They were restless, nervous, and

<sup>1</sup> Marcus Dods, *Christ and Man*, 226.

<sup>2</sup> By the Reverend G. H. Morrison, D.D., in *The Scottish Pulpit*, 152.



excited. They were tempted to down tools. They were like schoolboys on the day before the holidays. It was for such that this most sane apostle offered the prayer of our text—the Lord direct your hearts into the patience of Christ. That is a prayer which is always needed, perhaps never more so than to-day. There is great social restlessness to-day.

The first thing which we have to bear in mind is that the word patience has a double meaning. It resembles one of those many stars that the astronomers call double stars. On a clear frosty night you see a star glittering in the heavens. To you it is a single point of light. There is one star there and only one. But the astronomer, looking through his telescope, discovers what the naked eye is blind to, that the single point of light is really double. Two stars are there, two glowing balls of fire, two worlds, and each larger than our world, yet do their beams so link and coalesce that we look heavenward and say it is one star. And if we want to understand our blessed Saviour, and the glory and wonder of His patience, we must never forget that patience is like that.

1. We use the word, for instance, in our common speech to describe the *power of quiet waiting*. The man who can wait quietly and confidently is, in common speech, the patient man. Friends who have lived in India will tell you how the natives await the railway train. They will gather on the railway platform hours before the arrival of the train. And there, perfectly contented and without one single trace of weariness, they await the arrival of the train. It is the patience of the Oriental. And we venture to say there are few qualities more essential for success in life than a steady dogged patience such as that. Patience is the moral power of waiting for the thing that our heart is set upon. And in these snatching and impatient days, what more timely prayer for us than this: The Lord direct our hearts into the patience of Christ?

First, think of Him at Nazareth: think of the patient waiting of these years, and all the time ringing in His heart, Wist ye not that I must be about My Father's business? One and twenty comes, and He is a man now, and He hears the call of His people in His ear. Nine-and-twenty comes and the days are going by, and He has only got a few more years to live. We talk much of the miracles of Christ, but I sometimes think the

greatest of them all was His quiet, patient waiting down at Nazareth.

Or again, think of the temptation at the beginning of His ministry. 'All these kingdoms will I give thee, if thou wilt fall down and worship me.' Let me note in passing what a tribute that is to the royal consciousness of Jesus. The devil never tempted me with kingdoms because he knows that kingdoms never appealed to me. He only tempts with what appeals to us. There is no power or point in that temptation unless the Lord has been brooding upon sovereignty and hungering for the kingdoms of the world. Here, there was a definite temptation. The Lord felt it with terrific force. It was to hurry on to the conquest of the world like another Alexander or Napoleon. And instead of that, He chose the long, long trail, the trail of suffering and of redeeming love, the trail that led by Gethsemane and Calvary.

2. But then patience has another meaning, and it is equally familiar. It is not expectancy. It is *endurance*. The other of the two stars that shine as one. That quiet brave endurance of life's bitterness—that also in our common speech is patience; something very different from the other, for here there may be never a goal to aim at, but only the brave acceptance of to-day. To be cheerful in adversities of life, unmurmuring in its recurrent sufferings, steadfast and serene amid its slanderings, unembittered amidst all its heart-breaks, that in our common speech is patience, not less than the moral bravery to wait for the goal that is very far away. For the wonderful thing about our Lord is that He was perfect in that patience also. He who could wait for thirty years at Nazareth endured beautifully the very sorest pain. Do you realize how the sinlessness of Christ must have augmented and intensified His sufferings? Sin hardens, petrifies the feelings, coarsens every fibre of our being. And He was sinless, absolutely sinless, and being sinless, exquisitely sensitive—how His sinlessness intensified His suffering! He came unto His own, and they received Him not. He was hated. He was scorned. He was rejected. They laughed at Him, and sometimes to be laughed at is a far bitterer thing than to be hated. And then He was betrayed, and all alone went down into the valley, for His own had forsaken Him and fled.

The Lord direct your hearts into the patience of Christ. 'What grace, O Lord, and beauty

shone around thy steps below.' With what perfect beauty He bore everything. Being reviled, He reviled not again. Not life's bitterest could stop Him hoping—not life's bitterest could stop Him loving—not life's bitterest could slay the peace and joy that nestled in the secret of His heart.

The Lord direct our hearts into the love of God, and then, and only then and always then, the patience of Christ is possible for us. If we believe that God is our loving Heavenly Father—that He loves us as a father does his child—that He knows us, understands us, cares for us—that He is training us and will never let us down—then, and only then, in such a world as this, when the winds are contrary and things are difficult, is the patience of Christ possible for us. That was the great secret of Christ's patience. He endured because He saw the Father.

#### FOURTH SUNDAY IN ADVENT.

##### The Message of the Star.

'We saw his star in the east, and are come to worship him.'—Mt 2<sup>2</sup>.

1. These men came with an inquiry. 'Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.' A speech of that kind could never have been made by inferior men. These were men of *vision*; they had the sense of poetry; they were alive to the suggestiveness of common things; there was a touch of inspiration about them. The narrative lays stress upon the fact that they were 'wise men.' Their conduct bears out the statement. A good deal of meaning may be put into that word 'wise.' You may say that these men were magicians, that they were very ignorant of science, or they would never have been so foolish as to pay such devout attention to a particular star, and to regard it as being of special importance.

Let the fact be frankly admitted, they were 'wise men,' and their wisdom did more for them, acted upon them in a nobler fashion, moved them to a richer and more generous emotion, than many a man's scientific knowledge to-day. Information leaves men cold unless there be some plus quantity about it. Wisdom is a very much larger term than information. The training and experience of these men had made them seekers, watchers, inquirers; they had cultivated habits of attention and concentration, and their whole attitude was

one of alertness and expectancy; they saw something in this star that wrought them to a high pitch of reverent excitement. The modern man dismisses the whole affair as superstition. Superstition is a grander thing than materialism, and is worth more to the world. Materialism cannot rise above itself; it is dragged down by the dead weight of its own debasing gravitation. Superstition, at least, has a chamber of dreams; it lifts men out of the commonplace, it makes them listen to inward voices; in so far as it takes them out of themselves, and makes life point to something beyond itself, it is the beginning of worship. In attempting to grasp the Infinite, men must begin where they can. An altar to an Unknown God is but a stepping-stone to something higher. It is better that a man should worship a star than that his soul should be wholly devoted to the sordid vulgarities of exchange and mart.

2. In the case of the wise men, the star did lead to something higher and brighter still. It roused them to *activity*. We can believe more easily in something that leads men to action, to the endurance of hardship than in something that throws them into slumber, and stupefies them with self-indulgence, and makes them regard comfort and pleasure as the chief end of man. The star stirred a pulse in these men that would not let them rest. They could not forget the sight. To them it was something more than a beautiful spectacle; it was more than an ordinary star; they actually endowed it with personality; it was 'his star.' That personal quality made all the difference. The moment you attribute personality to any object, its value is changed; you have given it a meaning and an atmosphere of its own; it is endowed with life and holds a mystic message in its heart; it may be worth little in itself, but because of its personal associations, it is worth its weight in gold; to part with it would be sacrilege.

3. Being 'wise men' and seeing the star, they became not merely travellers, but *reverent* travellers. 'We have seen his star, and are come to worship him.' We might make a much larger, richer, brighter thing of life if we only had the right spirit in us. Where there is no reverence there is no romance, no profound insight; the golden mystery has faded from the landscape, the flowers are botanical specimens, the stars are cold, glittering points of light; the power to read and interpret the mystic cipher vanished when you shut the



Bible of your heart and sold yourself to commerce. You have no City of Dreams now. So be it! God will bide His time, and mayhap He will some day make you a wise man by taking you a strange journey through the Slough of Despond and the River of Sorrow, and the Valley of Humiliation.

No man who values his sanity and the progress of the race can afford to sneer at the poetry of Nature, if it keeps alive such visions as these. There is nothing foolish or sentimental or incredible in the idea that Nature is talking to us, that other worlds are interested in ours, that the stars are spelling out a message, that every beautiful and wonderful thing is a transcript of God.

4. These men showed their wisdom once more. They showed it first of all in their *vision*, then in their *activity*, then in their *reverence*; now they showed it in their *generosity*; they came and worshipped the Holy Child, and opened their treasures, and offered Him gifts, gold and frankincense and myrrh. It is a beautiful and suggestive picture, an appropriate climax. A star that could lead up to this was no will-o'-the-wisp, no mental hallucination. Men are brought to Christ in a thousand ways. It is not wonderful that a star should do it; it would not be extraordinary if a flower should turn out to be an index-finger pointing to the highest. Men have used the stars ere now to light them to dark and evil places; under cover of night they have found their way to dens of infamy and shame; they have taken some of the sweetest and best gifts of God and degraded them to base and sinister uses; but they have not been wise men. Here are men whom the star has led to Jesus Christ, and that has opened their hearts and their treasures at the same time. Jesus never refuses a gift which is lovingly offered. He accepts the two mites of the poor widow, though He knows it is all her living. He receives the precious ointment of Mary, though blind and mercenary disciples call it waste. He treasures the tears of the woman out of the city, which was a sinner, though an india-rubber hearted Simon spurns her as a social offence, and despises Him as no true prophet. The loving heart sanctions and consecrates all. If you will give Jesus Christ yourself to-day, it will be the best and most acceptable Christmas present you can ever offer Him. And in return, He Himself will shine in the sky of your experience as the Bright and Morning Star.<sup>1</sup>

<sup>1</sup> W. A. Mursell, *Sermons on Special Occasions*, 107.

## THE FIRST SUNDAY AFTER CHRISTMAS.

### The Lesson of Service.

'Whosoever would be first among you shall be your servant.'—Mt 20<sup>27</sup>.

What are the principal elements in our Lord's ideal of service? Men sometimes speak of service as a simple affair of the will—as the right exercise of our will in our dealings with our fellows. And that, no doubt, it is; yet service means more than that. For you cannot isolate a single faculty, or split, as it were, into fragments a nature whose tissue is one. Sever the will from the feeling and the thought that have created and sustained it, and it very soon comes to the end of its resources. Yes; to will aright towards men you must also feel aright towards them, and to feel aright towards men you must also think aright about them. It is simply impossible to will and work for men as Jesus did, unless you feel towards men what Jesus felt, and judge about men as Jesus judged. Here, then, we get three things which belong to the essence of all Christian service. First, there must be the *Christian estimate of men*. Secondly, there must be the *Christian sentiment towards men*. And last, corresponding with these, there must be the *Christian will*, that utters itself in sacrificial deeds for men's advantage.

1. What is the *Christian estimate of men*? That question is an easy one to answer. For surely the Cross reveals, as nothing else reveals, man's incalculable worth. Christ died for us—what more could we say than this? Could there possibly be a more convincing demonstration of the infinite value of that which was redeemed at such a cost? So precious was man in the sight of the Son of God, that He was willing, in form of man, to suffer the vulgar doom of a vulgar malefactor for his sake. And it was man—you should notice—the human being as such, for whom Jesus tasted death. He valued man for himself; not for the country to which he happened to belong, not for his position, or condition or ability; but just for his humanity—that 'miracle of miracles'—for the image of God in which he has been made. He recognized even in the worst a wandering child of His Father.

To-day the genuine Christian estimate of human nature is not, perhaps, so general as we like to think. Many causes are contributing to obscure and falsify our view. Science, with its disclosure of the immensities and eternities, degrades man in the

scale of being. It shatters his cherished fancy that he is the centre of the universe, and shows him to himself as but a microscopic speck on the face of a single petal of the gigantic flower of the worlds. Literature, again, with its bias towards realism, its unsparing analysis of motive and character, its deliberate exposure of the brute in human nature, presses home the conclusion of science. So, too, the increased publicity of modern life, the opening of the abysses of our civilized society, is a force in the same direction.

The old estimates are shaken. We find it hard to measure men with the measurements of the Cross. Yes, the saying of Dr. Channing has not lost its force. 'The worth of a human being,' he emphatically declared, 'is still a mystery hidden from an immense majority, and the most enlightened of us have not looked beneath the surface of this great truth.'

But mark this, if we are really to serve and bless and benefit mankind, we must learn first of all to estimate them as our Lord did on the Cross. Right judgment of men is the necessary condition of right service to men. We cannot make mighty sacrifices for what is no value.

It is only belief in a life so wonderfully precious amid its utmost degradation that the Son of God could agonize and die on its behalf—it is only unswerving belief in precisely such a life that can fire our hearts, and nerve our wills, and strengthen our hands for rescue. Let the estimate of the Cross, then, be the foundation of our philanthropy. 'Let us pray,' as Mrs. Browning writes:

God's grace to keep God's image in repute.  
To believe in human nature; to recognize, in  
Lowell's phrase:

the nobleness that lies

In other men, sleeping but never dead,  
to be clear that (as Emerson puts it) 'there is an infinite worthiness in man which will appear at the call of worth'—this is the first essential of all Christian service.

2. Pass now to the second element in service. Corresponding with the Christian view, the Christian estimate of men, there must be the *Christian state of feeling* with regard to them. And what can this be but Christ imitating love? Turn back once more to Calvary and contemplate the Cross. It stands there through the ages as the monument of love—the symbol of love's service, of love's sacrifice, of love's triumph. To those who can

read it presents a twofold legend. On the face of it is written, 'Greater love has no man than this.' And behind is the inscription, 'A new commandment I give unto you . . . as I have loved you, that ye also love one another.'

'We must be lovers,' writes Emerson, 'and at once the impossible becomes possible. . . . Let our affection flow out to our fellows; it would operate in a day the greatest of all revolutions.'

Christ reveals the necessity of love for all great and permanent service. And it is He, it is none but He, who makes the love which is needed possible. Sometimes men say: We cannot force ourselves to love. We cannot by act of will constrain our inclinations. It is surely a case, say they, where Goethe's words apply, 'Unless ye feel it, ye shall ne'er attain it.' But the solution of this difficulty, like the solution of so many others, may be found at the foot of the Cross. For the Cross becomes the power and possibility of love, since it makes us feel and know the love which Jesus has for us. That knowledge inflames. It quickens and inspires. It generates in our hearts an amazing energy of affection. A French writer, who had experienced a great happiness from God, has recorded its effects on his feelings towards others. 'Suddenly,' he says, 'I loved all better than before, young and old, happy and miserable, whosoever went my way in the street. . . . And as I strode about this great Paris in all directions, every man I met seemed a brave fellow.' And similar, I take it, are the effects which are produced when we fall beneath the influence that radiates from the Cross. Once let us thoroughly realize Christ's great 'tenderness' for us, and the love-power hitherto dormant in our nature will be awakened. We too at last shall love. For the sake of Christ's love to us we shall warm our fellow-men. We shall love them because He who loves us so loves them; because He bids us show our grateful love to Him by loving them; because He condescends to identify Himself with them; because He says, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'

3. Then, lastly, we come to the third element in service—the *will to serve*. When the intellect is enlightened as to the worth of men, when the heart is inspired to love them, then the will must be moved to operate for their advantage.

There is one special point to which we must call attention here. The will to serve, when it is



perfect and matured, reveals itself invariably as the will to suffer—the will to give oneself, the will to surrender oneself for others' sake.

'It is the abnegation of self,' Whyte Melville writes, 'which has wrought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.' And it seems that one reason of the comparative failure of much of our philanthropy is our neglect or misapprehension of this important truth. Men will not understand that 'for great effects and great works a proportionate self-dedication is necessary.' They are constantly attempting to accomplish the impossible. They try to save others and themselves at the same time. They want to be useful without being made uncomfortable. So they temporize here, and make compromises there. Is it any wonder that their efforts are ineffectual? No great things can be achieved till men are willing to pay the cost. Dean Church has said, 'What conquers must have those who devote themselves to it; who prefer it to all other things; who are proud to suffer for it; who can bear anything so that it goes forward.' And Bishop Westcott writes, 'The voice of humanity itself declares, as the lesson of the ages, that sacrifice alone is fruitful.'

Follow Me, Jesus said, and they uprose.

Peter and Andrew rose and followed Him,

Followed Him, even to Heaven, through death  
most grim

And through a long hard life without repose,  
Save in the grand ideal of its close.

Take up your cross and follow Me, He said,  
And the world answers still through all its dead,  
And still would answer had we faith like those.

We have still much to learn and much to do.  
Our service is not what it should be. The Kingdom  
tarries, and the world in its sin and suffering still  
waits for 'the revealing of the sons of God.'<sup>1</sup>

#### THE SECOND SUNDAY AFTER CHRISTMAS.

##### A NEW YEAR ADDRESS.

##### Vision and Obedience.

'Solomon awoke, and behold it was a dream.'—  
I K 3<sup>15</sup>.

'Whereupon, O king Agrippa, I was not disobedient  
unto the heavenly vision.'—Ac 26<sup>19</sup>.

These two sentences suggest an impressive contrast between two great characters in the Bible.

<sup>1</sup> F. Homes Dudden, *Christ and Christ's Religion*, 128.

On the one side we see the wise king in Jerusalem, surrounded with power and glory and crowned by success such as none before him had known, but weary of life, disillusioned, hopeless that any new and truly satisfying experience could await him in the future. On the other side stands the figure of the poor Jewish teacher, despised by the great and learned, travel-worn and bearing the marks of much persecution and constant suffering, but confident in the future, rejoicing in hope, pressing forward to a great goal which he believed was prepared for all those who would join him in the service of his Master. Solomon in all his glory is the type of those who feel that life is a monotonous and hopeless failure; Paul in his outward destitution represents those who have found a secret which gives the assurance that all things may become gloriously new.

In each of these two lives there was a great turning-point, which took the form of a vision; but the whole subsequent contrast depends on the use that was made of the truth so revealed. 'Solomon awoke, and behold it was a dream.' 'I was not disobedient unto the heavenly vision.' The difference here lies in the response of the human heart to the Divine message. It is the contrast between a slowly fading vision and a vision ever renewed and ever powerful for good, because obeyed. In the story of Solomon there is but one vision and one great effort of the spirit to reach upward to grasp the highest things of life, and after that comes a slow and melancholy descent. But in Paul's case the vision on the way to Damascus was not a single summit on a level or falling road. It was a foretaste of yet greater things, of that other vision of which he tells in the Second Epistle to the Corinthians, and of a whole life made radiant and charged with significance and energy and hope. And our text gives the secret—the vision was followed by obedience.

I. There are many ways in which a heavenly vision may come into the life of a man or woman.

The vision may come suddenly and unaccountably, so that it is felt to come straight from above without human instrumentality. But more often the new insight into Divine things comes through some outward agency. It may be that the reading of a great book throws a new light, like that of dawn, over all things. Or it may be that some words of Scripture, familiar and perhaps almost

unnoticed for many years, suddenly become clear and shining and powerful.

But most often the vision comes through the word or ministry of some human messenger. It may come through the appeal of a great preacher, or through the quieter word of a friend, which sinks into the mind, and remains, and bears fruit as the days pass. Or it may happen that the seed is sown by the hand of a stranger who is quite unconscious of the great thing that he has done.

But there are times as well as agencies to consider. Indeed, sometimes the coming of a special season may itself be the cause of the vision's appearing. It may be a time of family joy or sorrow, or some deeply personal experience of testing or loss; it may be some great national crisis, that raises our thoughts from the common things of life and prepares our hearts to recognize the vision. Or it may be a solemn Communion season. Or yet again, it may be the coming of Christmas, with all that it recalls both of our childhood, and of the Child who came to save His people. And before the uplift of heart which Christmas brings is over, the Old Year passes, and a New Year begins with its measureless possibilities of good or evil, of joy and of pain. Thus after looking back, we are called to look forward; and if at this season, when there is so much to unseal and purify our vision, we have caught any fresh glimpse of the Divine glory, we must lay upon our conscience the firm resolve that, in the days of the New Year, we shall not be disobedient to the heavenly vision.

II. For that, after all, is the one vital matter. Not the form of the vision, but our treatment of it is what concerns us so greatly, and here there are three chief possibilities:

1. The first possibility is the gradual fading of the vision into forgetfulness and obscurity. This may have various causes, and the process may be speedy or slow, as our Lord showed in the Parable of the Sower.

2. But there is a second possibility. The great experience may be kept for oneself, as if it were too precious to be sullied by the gaze of the world. Christians who have seen something of the Divine vision have often withdrawn into the solitude of the desert or the monastery in order to preserve its brightness and to behold it in ever greater purity. But, in so doing, they have not only

in many cases impaired their own spiritual life, and become one-sided in their thoughts of God, but they have deprived the world of its due share in the vision—a share which it so greatly needs.

3. But there remains the third and greatest possibility—that which is named in our text—Obedience. And this we know now does not mean an individual pursuit of the vision, in the hope that its radiance may return, while we neglect the nearer and simpler tasks of life. The true form of loyalty or obedience is quite other than this. We may learn from Paul's life-story what that form is. And for us also, if the past days have brought in any measure of a new sense of Divine things and a new desire to know and to enjoy them, obedience to the vision means a return to the ordinary ways of life. It does not point to such trials and sufferings as awaited Paul, but it does point to faithfulness in small things and in common circumstances.

As the days pass, and the New Year in its turn grows old, the vision may indeed lose something of its first freshness. But, we need not, therefore, be unfaithful to it.

We cannot kindle when we will

The fire which in the heart resides;

The spirit bloweth and is still,

In mystery our soul abides.

But tasks in hours of insight will'd

Can be through hours of gloom fulfill'd.

That is, indeed, a great lesson—that we are responsible to God and to our fellows for the use we make of the truth and beauty which have been revealed to us. But that is not all. Great as is the power of the human will and human faithfulness, there is a greater power, nor are we left to our own unaided capacity of obedience. For Paul goes on to tell in what way his obedience to the heavenly vision had been achieved, and how he had been upborne in so many great trials and difficulties. 'Having,' he says, 'obtained the help that is from God, I stand unto this day.' Yes, if we obtain this help, we also, weak as we are, may stand by this help and in this obedience, the vision will not pass out of our lives, but the unknown days will bring us

New perils past, new sins forgiven,

New thoughts of God, new hopes of Heaven.<sup>1</sup>

<sup>1</sup> G. F. Barbour, *Addresses in a Highland Chapel*, 18.



## The Words of the 'Hymn of Jesus.'

BY THE REVEREND J. S. MACARTHUR, M.A., St. MARGARET'S EPISCOPAL CHURCH, GLASGOW.

AMONG the many music-lovers who have listened to Gustav Holst's setting of the 'Hymn of Jesus,' there must be not a few who have been interested, not to say slightly puzzled, by the strange and at times fantastic language of the hymn. It is doubtful whether a correct interpretation of the words in detail is now possible, but there are a few fairly well-established facts regarding its history as well as its literary and theological setting which are of considerable interest as indicative of some of the winds of doctrine that blew in the early centuries of our era.

The 'Hymn of Jesus' occurs towards the end of a work known as the Acts of John, which belongs to a group of writings somewhat loosely classified as the New Testament Apocrypha. From an ancient reference we gather that in length the Acts of John must have been about the same as the canonical Gospel according to St. Matthew, but of this about one-third has been lost.

The narrative portions of the work are written in the first person plural, recalling the so-called 'we' passages of the canonical Acts, and designed to give the impression that the writer was a companion of the Apostle John. The author does not supply us with his name, but that probably appeared at the beginning of his book in the same way as the names of the writers appear frequently at the beginning of the canonical epistles of the New Testament, but unfortunately the beginning of the Acts of John is among the missing portions. The reason for supposing that the name of the author was attached to his work is that there is a consensus of opinion among ancient writers that the Acts of John was the work of a certain Leucius Charinus.

Some mystery surrounds this personage. For reasons which will appear later it is unlikely that the Acts of John could have been written by a companion of the apostle. Was Leucius Charinus the real name of the author of the Acts of John, or was it the name of a real companion of the apostle assumed by an unknown writer in order to give an air of authority to his work? Another ingenious suggestion is that the name was assumed because of its resemblance to the name Luke (Lucius) of the reputed author

of the canonical Book of Acts. It is really impossible to say where the truth lies.

There is also considerable obscurity regarding the place of origin and the date of the Acts of John. Most probably it was written in Asia Minor. The narrative portion of the book centres about Ephesus, and accordingly it has been suggested that it was written there. On the other hand, such liberties are taken with the history of Ephesus, notably in a story of the destruction of the famous temple of Diana that some other birthplace for this apocryphal romance is more likely.

From quotations and references to it in early Christian literature we can safely infer that the Acts of John must be dated not later than the end of the second century. How early in the second century it can have been written depends largely on how soon after the death of the apostle it was possible for so highly coloured and imaginative an account of his works to become current. In all likelihood a much shorter interval was necessary than we might suppose, living as we do in an age where the resources of memory are strengthened and the flights of imagination checked by copious supplies of easily accessible records dealing with recent events. At least one scholar has maintained the somewhat startling thesis that the Acts of John can actually be assigned to an earlier date than the canonical Gospel of St. John, and that the Gospel was in fact written from the orthodox point of view to contradict the strange doctrine of the apocryphal romance. This theory, of course, assumes a late date and pseudonymous origin for the Fourth Gospel, and in view of the growing tendency to return to the traditional view of the Johannine authorship of the Fourth Gospel such a theory is best discarded. The generally accepted view is that the date of the Acts of John should be placed somewhere between 130 and 180 A.D.

As already mentioned, the opening chapters of the Acts of John have been lost, and the account, which appears in later recensions, of a visit paid by the apostle to the court of Domitian at Rome does not appear to be authentic. The real narrative begins with the arrival of St. John at Ephesus, where he performs a considerable number of miracles,

the description of which, not always edifying, occupies the greater part of the book.

So far, however, there is little that could be called heterodox, save perhaps an underlying note of rather morbid asceticism; but the doctrinal interest quickens in the description of a miracle by which a certain Drusiana was restored to life from the dead. This is made the occasion of a quasi-doctrinal exposition in the course of which the Hymn of Jesus occurs. After being brought back to life, Drusiana gives thanks to God, saying:

‘God of the æons, Jesus Christ, God of truth, thou didst permit me to see signs and wonders, thou didst give me the grace to partake of thy name. Thou didst breathe into me thy spirit with thy polymorphous face, and didst show unto me much compassion.’

And again, she said that the Lord appeared to her in the tomb in the form of John and in that of a youth. The Christians of Ephesus were much puzzled by this last statement, and accordingly John proceeded to explain it to them. He told them how when Jesus first called his brother James and himself to follow Him, He appeared to James as a child, but to himself as a man, ‘fair and comely and of a cheerful countenance.’ Again, at the Transfiguration, John saw our Lord ‘not in any wise as a man: and His feet whiter than snow, so that the ground there was lighted up by His feet, and His head reaching unto the heaven.’ Then John was afraid and cried out, whereupon our Lord appeared to him as a man of small stature. More statements of the same sort follow, all going to show that the humanity of our Lord was a mere appearance, or, in technical language, all expressing a docetic view of the Incarnation.

Finally, John is represented as saying:

‘Now, before He was taken by the lawless Jews, which received their law from a lawless serpent, He gathered us all together and said, Before I am delivered up unto them, let us sing a hymn to the Father, and go forth to what lieth before us. So He commanded us to make as it were a ring, holding one another’s hands, and Himself standing in the middle. He said, Respond Amen to Me. He began, then, to sing a hymn, and to say’ . . . and there follows the Hymn of Jesus. The Hymn of Jesus thus apparently purports to be the hymn sung by our Lord and His disciples after the Last Supper and before proceeding to the Mount of Olives (cf. Mk 14<sup>26</sup>, Mt 26<sup>30</sup>). The traditional view is of course

that the hymn was the second part of the Hallel, *i.e.* Ps 115–118, appointed to be sung after the filling of the fourth cup at the Passover. In view, however, of the attitude adopted towards the Jewish Law in the Acts of John, it is doubtful whether the author would have admitted that the Last Supper was the Passover meal at all, and just here there is a curious link between the Acts of John and the canonical Fourth Gospel, for the chronology of the Passion in the Fourth Gospel undoubtedly places some difficulties in the way of regarding the Last Supper as the Passover meal.

As we have already observed, it is next to impossible in the absence of further evidence to say exactly how the Hymn of Jesus would have been interpreted in the circles where it originated, but in one of St. Augustine’s letters we have an interesting sidelight showing how it was regarded in the fifth century. The Hymn is then found to be in high favour among the Priscillianists, a heretical sect which arose in Spain about that time. St. Augustine there mentions the rather odd fact that a bond of union between heretical sects that differed among themselves was their common use of apocryphal writings, and their treatment of them as on a level with, if not actually superior to, the canonical books of the New Testament. He then proceeds to discuss the Hymn of Jesus in particular. The Priscillianists asserted categorically that the Hymn of Jesus was none other than the hymn that our Lord and His disciples sang after the Last Supper. When asked why it did not appear in the New Testament canon, they replied that it was because of those who thought according to their own selves (*i.e.* according to the flesh) and not according to the Spirit and the Truth of God. They clinched the argument with a quotation from the Book of Tobit, grotesquely misapplied, to the effect that it is good to hide the secret of the king, but honourable to reveal the works of God (cf. To 12<sup>7</sup>).

St. Augustine then gives what seems to have been the Priscillianist interpretation of certain passages in the Hymn. Thus:

Fain would I be released: and fain would I release, is interpreted as meaning that Christ releases us from the bonds of this world’s manner of life, and that as Christians are members of His Body, so in their release He too is released.

Then the interpretation of:

Fain would I be saved: and fain would I save,



is that Christ would fain save men by baptism, and that He as Holy Spirit would fain be saved or kept in men's hearts.

A slightly different kind of interpretation is given for :

Fain would I pipe for you : dance ye all,  
which is referred to our Lord's parable of the Children in the Market-place.

St. Augustine pertinently observes that according to these interpretations the Hymn of Jesus is only expressing in extremely obscure language what is much more simply and clearly put in the canonical Scriptures, but as he also says that it was a maxim of the Priscillianists to swear and forswear but never to betray the secret, we are still left in doubt as to how far the interpretations can be regarded as in any sense authoritative.

Obviously St. Augustine did not like the Hymn of Jesus ; but was that just because he saw that it had got into bad hands, or did he regard it as in itself heretical ? This is a difficult question, and it is not to be solved by appealing to the decision of the second Council of Nicæa, which, more than three and a half centuries later, condemned the Acts of John outright. It will be observed that the interpretations quoted by St. Augustine are based on the orthodox belief in the mystical union of believers with Christ. Hence the curious antitheses of the Hymn, Christ being regarded on the one hand as external to the believer, as his redeemer, the object of his worship, his God, and on the other hand as in the believer, acting and even feeling in him.

But the key to the interpretation of the antitheses may be sought elsewhere, namely, in the Gnostic doctrine according to which a kernel of the Divine Wisdom was implanted in the souls of certain men, salvation being thought of as the freeing of this kernel from its fleshly prison ; yet in the accomplishing of this salvation the Divine Wisdom might be thought of as transcendental and operating from without.

The Gnostic affinities of the Hymn are indicated in the lines :

An Ogdoad (? the one Ogdoad) makes music for us ;  
The Twelfth Number (the Dodecad) is dancing with us.

Holst translates 'Ogdoad' and 'The Twelfth Number' by 'Heavenly Spheres' and 'The Holy Twelve' respectively. These terms were current in the Valentinian system of Gnosticism, the Ogdoad being the group of eight heavenly beings or æons, which with the Decad and the Dodecad made up the Pleroma or non-material sphere of existence. Another popular belief which may be reflected here was that the Ogdoad was the region beyond the seven spheres ruled by the planets, the region into which the pious entered after the resurrection. Apparently such a belief as this might be held in quite orthodox circles.

The most therefore that some critics will admit against the orthodoxy of the Acts of John is that it is a popular Christian writing with certain Gnostic affinities. But the line between popular Christianity and Gnosticism is not always easy to draw with precision, for in spite of its name Gnosticism was not primarily an intellectual movement at all. Its Gnosis was not really philosophical knowledge, but rather a sort of catalogue knowledge of magical signs and pass-words by the use of which the divine spark in the soul of the Gnostic might win its way past the guardians of the various spheres and reach its true home. It was from popular Christianity that Gnosticism sprang, and its adherents, as a recent authority has put it, were men with some intellectual interests indeed but without intellectual capabilities to correspond with their curiosity. They were active enough intellectually to see the problems suggested by the existence of evil, the relation between man's soul and his body, and others like these, but they were too easily satisfied with the superficial and artificial solutions given by Gnosticism.

It is quite probable, then, that the Acts of John may be a product of the transition period from popular Christianity to fully developed Gnosticism. This hypothesis does greater justice to the facts than any other, and if it is correct then the value of the Acts of John is greatly enhanced, for transition periods are always interesting, and seldom well enough documented to satisfy those who study them.

## Contributions and Comments.

### Sons of Lightning.

IN St. Mark's Gospel, when the Evangelist comes to the recitation of the names of the twelve Apostles, those of the two sons of Zebedee are glossed by the comment that Jesus called them the *Boanerges*, or *Sons of Thunder*. There is no other authority for this title except Justin Martyr, who is probably quoting from St. Mark. There is, however, no reason to suspect its accuracy; recent folklore studies have explained, in a way that appears to be satisfactory, that the title is an old-world appellation of a pair of twin children. My attention was drawn, recently, by my friend Dr. Rutherford, to a piece of fresh evidence which bears upon the subject of these names, and which has every appearance of equal antiquity with the testimony of Mark or, at all events, of Justin Martyr.

If we turn to the *Acts of Philip* (ed. Bonnet) we shall find three times on one page a mysterious title given to the Apostle John, as follows: c. 129. 'Philip saw John, and said to Bartholomew in Hebrew, "Brother, John has arrived,  $\delta$   $\epsilon\iota\varsigma$  Βαρέκ, where the living water is"' . . . and when Philip saw John, he said to Bartholomew, 'My brother, behold! the son of Βαρσαύα is arrived,' i.e. the living water. . . .

'Brother, John is come,  $\delta$   $\epsilon\iota\varsigma$  Βαρέκ, i.e. the living water!'

Dr. James, in his admirable *Apocryphal New Testament*, not only translates the first of these three passages, and does so as follows:

'Philip said to Bartholomew in Hebrew: Here is John the son of Barega (or, he that is in Barek), that is (or, where is), the living water.'

It is obvious, however, since the same title is intended in the three passages, that there is no room for an alternative translation;  $\delta$   $\epsilon\iota\varsigma$  Βαρέκ, must be read as  $\delta$   $\nu\acute{\iota}\delta\varsigma$  Βαρέκ. Whether we should edit *Barek* depends upon the amount of Hebrew with which we credit the author of the Acts; since *Baraq* is Hebrew for 'lightning,' and *Barqa* the corresponding Aramaic, we may, perhaps, select the second form as explaining the *Barega* of Dr. James.

It is quite certain, then, that three times over we have a description of St. John as a Son (or the

Son) of Lightning. This is important as confirming our belief in the accuracy of Mark's statement and the correctness of his translation of the perplexing *Boanerges*. The new title when used collectively of the two brothers, James and John, will be *Bne Barga*. But this title has already been registered as the title of twins, and probably of the Heavenly Twins. I may refer to the following passage in my own *Boanerges*, in illustration.

P. 4. 'If we take the Survey map of the Palestine Exploration Society, we shall find a village not far from Jaffa, marked by the name of *Ibn Abra*q or *Ibra*q. . . . The name means "Son of Lightnings," and suggests at once a classification with the "Sons of Thunder." . . . Now let us look at Jos 19<sup>45</sup>, where we shall find a series of place-names in the tribe of Dan, and amongst them *Jehud* and *Bne-Baraq* and *Gath-Rimmon*. Here we have the name in its original form, while the worship of the thunder is further attested by the presence in the neighbourhood of a place the name of which is compounded with that of the Thunder-god (Rimmon). . . . Further confirmation will be found in the great inscription of Sennacherib, in which mention is made of a town *Bana-ai-bar-qa* in connexion with Joppa and Beth-dagon.'

There is no need, then, to assume that our Lord invented the term *Sons of Thunder* or the corresponding *Sons of Lightning*: they were part of the folk-speech of the time, and we must annotate our texts of Mark by a reference to the passage quoted above from the Apocryphal *Acts of Philip*.

RENDEL HARRIS.

Manchester.

### Syriac Influences in the Moslem Origins.

DR. RENDEL HARRIS has drawn attention, in THE EXPOSITORY TIMES for May, p. 377, to an important coincidence between an early Moslem practice (in their use of the Lord's Prayer as a spell) and the formulas of the Syrian Church. This observation may very well lead to further results with regard to the connexion between Mohammed (or at least his earliest followers) and the beliefs current among the early Syrian Christians; for it is hardly likely that such contact can be limited to this use of the



Lord's Prayer in its Diatessaron (or Syriac) version, suggested by Dr. Harris.

There is a very curious detail from another quarter as to a possible Moslem acquaintance with the Diatessaron, which is to be found in a recently translated Chinese work on Islam.

*The Arabian Prophet*<sup>1</sup> is a life of Mohammed, translated by Isaac Mason from amongst the voluminous writings of Liu Chai-lien. No writer is said to be so well known, or so highly respected by the Chinese Moslems as is this scholar, whose grave in Nanking is indeed resorted to by them for prayer and meditation. He was the author of many books, of which only about a tenth have been published, others of them still existing in manuscript. Among his works was one which the author had called *The True Annals of the Prophet of Arabia*, which he had taken three years to write, completing it in 1724; although it was only published, after his death, in 1779, when it appeared as twenty small Chinese volumes. Apparently, after the author had completed his work, 'he heard of a library of one Hsü, of Ts'eng Liu, and thither he went, and came across a book of records of the Prophet in the Arabic, which was fuller than anything he had seen before' (Mason, *ibid.* p. xii); a find which necessitated the rewriting of the whole of his manuscript.

From Mason's translation of this work the following extract is taken:

'Of the *Injil* [= Evangel], or Gospels, there are four, namely, Matthew, John, Mark, and Luke, all of which are said to be books given

<sup>1</sup> *The Arabian Prophet*, by Liu Chai-lien, Shanghai, 143 North Szechuan Road. 1921.

by God and containing the words of Jesus. It is not generally known that originally there was only one Gospel, in the Syriac language, and afterwards the disciples each altered to make his own Gospel, and these were propagated to all quarters.'

This description of Gospel origins given by the writer suggests that he is referring to the Diatessaron, and that the curious inversion of fact that he makes may be attributable to a knowledge of its having circulated at first all over the Syrian Church, ultimately being replaced by the four separate Gospels.

Is it possible that a Syriac tradition of a displacement of the Harmony in ecclesiastical use by the separate Gospels can have persisted in China, as a relic of the Nestorian Church, so as to be accessible to a Chinese scholar writing two hundred years ago? Such a possibility appears so very remote as to be highly problematical, although, in the absence of definite evidence to the contrary, it is one that has to be recognized.

Did Liu Chai-lien get his information as to the Syriac Harmony of the Gospels directly through Arabic literature from a Moslem tradition in the West? On the whole, this would seem to be the more likely source for the knowledge of the story that he gives, especially as we are told how he worked from an Arabic life of Mohammed in the library of Hsü in Ts'eng Liu, where it had found its way, no doubt, by means of some Chinese pilgrim returned from the voyage to Mecca.

W. J. RUTHERFURD.

Manchester.

## Entre Nous.

LATELY we have had a larger number of kindly and appreciative letters than usual. With his permission we quote a letter below from a subscriber who has taken THE EXPOSITORY TIMES from its fifth number and who indexes its contents regularly:

To the Editors of THE EXPOSITORY TIMES.

DEAR SIRs,—In the August number you notice two books on Immortality, and say, 'One of the most notable features of recent theological literature

is the revival of the theory of Conditional Immortality.' This reminded me that some time since you published an article which I found clear and helpful. It is by Dr. Plummer, and appeared in Volume XXII. (1910-11), and is worth reading and re-reading.

May I add a word of appreciation and of gratitude for what THE EXPOSITORY TIMES has done for so many years, and is still doing, to help parsons whose lives are harassed (and largely wasted) by

guilds and clubs and all such parochial paraphernalia? Your pages have enabled me to keep in touch with modern thought, and that in no mere academic, coldly intellectual manner, for they are always infused with the warmth and life which comes of the Spirit.—Yours gratefully,

W. J. PRICE.

*St. Paul's Vicarage,  
Prince's Park,  
Liverpool.*

### SOME TOPICS.

John Henry Jowett, C.H., D.D.

We picked up Dr. Jowett's *Life* with some misgiving. It was not possible, we felt, to compress into a volume of this size all that we wanted to know about the greatest British preacher of our day. But we admit that this first impression was a wrong one. Mr. Porritt has put into the three hundred pages of this volume a great deal of information, and he has succeeded, in what must be the aim of every biographer, in making the man stand out so that he becomes a living personality to the readers. By limiting the size of the volume the publishers have been able to issue it at a price (Hodder & Stoughton; 7s. 6d. net) which brings it within the reach of every one. And they are being rewarded for their foresight, for we understand that the first edition is already exhausted.

Jowett did one thing, and he did that one thing supremely well. He was a preacher of the Gospel. The outstanding facts in his life are all connected with this. There is his first call to Newcastle-on-Tyne, at the age of twenty-six, and while he was still a student at Mansfield College. After seven years as minister of St. James's Congregational Church there he was called to succeed Dr. Dale at Carr's Lane Church in Birmingham; fourteen years later he went to Fifth Avenue Presbyterian Church in New York, and then back again to England in the spring of 1918 as minister of Westminster Chapel. 'Give me that grey, misty, cloudy island (England) first and last.' In bidding farewell to Fifth Avenue Church (on 14th April), Jowett explained once more that his return to his homeland was prompted by the call of duty. 'No soldier,' he said, 'has heard the bugle more imperatively than the summons comes to me. . . . The spiritual mood of a people, its moral resources, the deep wells of virtue and Godly passion in which alone unshrinkable springs of endurance can be

found—these are the vital things which are going to count in the next few months or years.' Jowett spoke with tender affection of America and its people. 'There will,' he said, 'be no public man in all Britain who will be able to speak with such intimacy as I shall command, of the heart of the American people. I return as an ambassador of your affections.'

When Edinburgh University in 1910 conferred the honorary degree of Doctor of Divinity on Jowett, it was Dr. Patrick, the Dean of the Faculty of Divinity, who introduced him. Dr. Patrick observed that it was manifest from the positions he had held that no name in English Nonconformity was held in higher honour than his. Then he went on to say: 'Mr. Jowett claims our regard as a preacher, an author, and an administrator.' It is as a preacher that we are most interested in Dr. Jowett. 'The glory of a popular preacher,' Lord Haldane said, 'is very great.' 'For thirty years,' Mr. Porritt says, 'this glory shone upon Jowett.' James Palmer, who was associated with Jowett as assistant minister of Fifth Avenue Church, describes a typical congregation there: 'And what a congregation he had! I have counted four Bishops of the Episcopal Church at one service. It was not uncommon to see as many as three hundred ministers present on a Sunday afternoon. Priests of the Roman Catholic Church and Rabbis of the Hebrew people were in constant attendance. The President, members of his Cabinet and prominent statesmen attended the services from time to time; and frequently desired his views on national affairs. The representative men of wealth and the leaders of industry were there. Men of letters and professional men and women were among his admirers. And then a wonderful company of missionaries and travellers sought the opportunity to hear him. The humble, too, were equally esteemed by him. No discrimination was made at his church door. Many a time I have seen beggars sitting in the pews of men of great wealth. All who could find room were welcome. And right there, while the services were in progress, great decisions were made. . . . people were moved to tears. Many came forward and said they had quietly accepted Christ, or they wrote about it.'

What was his secret? He possessed natural eloquence, a finely modulated voice, and he was master of all the arts of oratory. All these things helped him, but they were not the cause of his power.



He wrote from New York in January 1914 to the Rev. Thomas Towers: 'I am more and more emphasising the spiritual side of things and bringing the naked evangelical truth to bear upon the lives of men. Nothing else is worth anything, simply because it accomplishes nothing.' A chapter which should on no account be missed is the twelfth, which deals with Jowett's gospel. 'The supreme note of his preaching,' Mr. Porritt says, 'was the proclamation of the all-sufficiency of Redeeming Grace in its relationship to the worst. His interpretation of the Christian ministry was that of a Greatheart facing the highways of life, carrying with him all that is needed by fainting, bruised and broken pilgrims, and at the very centre of his message were Comfort and Grace.' 'I have proclaimed,' Jowett said, 'that everybody is in the love grip of the Eternal. Is there a bigger thing than that to say to anybody?'

Jowett's second basal doctrine of Christianity was the reality of sin. 'He never wavered in his sense of the sinfulness of sin. So Reconciliation in Christ was the keynote of his gospel.'

Jowett's message was the old evangelical one; but he clothed it in the language of his own day. He recognized that each generation has its own thought-forms. No one who ever heard Jowett preach could fail to be impressed by the nice exactitude of his language. He had a natural feeling for the right word. And all his powers in this direction he cultivated assiduously. 'If he can be said to have had any hobby, it was the study of words. It was at once a duty and a pleasure to him. He loved to take a word, as an entomologist takes a moth, and having, figuratively speaking, stuck a pin through it, subject it to a long microscopic examination. One day his friend, Rev. Edgar Todd, walking with him in Sutton Park, wanted to show Jowett how the "Holy Blue" butterfly differs from the "Common Blue." "With the utmost caution," says Mr. Todd, "I approached the resting insect, so that I could lift it off the leaf without injury to show him the markings on the underside of the wings. Jowett watched me in silence and then said, 'That is just how I pick up a word.'"

If a word was used it must be the right word; but there were times when Jowett did without words. In private prayer he believed that it was sometimes wise to escape from the burden of the limitation of words and to have wordless fellowship

in the presence of God. 'First of all,' he said, 'we quietly and reverently put ourselves into the presence of God, we collect our scattered conscience in the sense that God is near, and we come before His presence . . . into most intimate assurance of the presence of God.' And Mr. Porritt adds: 'It was by systematic spiritual exercises, calisthenics of the soul they might be called, that Jowett cultivated that sense of intimate relationship with the Things Unseen yet abiding, that gave his preaching a rarely uplifting character.'

An American professor invented a mathematical formula to express Jowett's qualities. 'For Christ-like character,' Mr. Porritt says, 'he gave him 38 A.A. marks: 30 A.A. marks were awarded him for talents: 20 A.A. for their training: 10 A. for prestige: 2 B. for personal appearance and 6 F. for "comradery." Whatever the value of the first marks, Mr. Porritt will have none of the last. And this volume goes to prove that though Jowett was temperamentally shy and was one of the most humble of men he was an excellent comrade and had a keen sense of humour. He always enjoyed a story against himself. The earliest one that he tells dates back to the time when he was about four. 'When his youngest brother was born, the maternity nurse (it was before the days of professional trained nurses) not only attended to the mother and baby, but did the household work. With childish curiosity Jowett watched her coming and going about her duties, and made naïve comments on her way of doing things. "My mother does not do that," he observed. This observation was repeated three or four times until the woman, losing patience, gave the boy a sharp box on the ears, observing, "There, does thi mother do that?"'

We have given a few of the good things of this biography, but there are many more, and it will bear reading and re-reading.

#### Humility.

The Rev. E. Herman has collected a number of devotional studies by Mrs. Herman which appeared originally in religious papers, and has published them with the title *The Secret Garden of the Soul* (James Clarke; 6s. net). It is only a short time since we had pleasure in drawing attention to the deep spirituality and the beauty of thought and language in *The Finding of the Cross*, which was published by Mr. Herman very soon after his wife's death. The interest of the present book is increased



by a fine appreciation of the author by the Rev. Duncan C. Macgregor, D.D. The work which he quotes to show her deep learning is the article on 'Quietism' in Hastings' *ENCYCLOPEDIA OF RELIGION AND ETHICS*. For a number of years Mrs. Herman was editor of the *Presbyterian*, the weekly organ of the Presbyterian Church of England, but as the years passed she moved away from Presbyterianism, and at the end of her life she was an ardent Anglo-Catholic. As Dr. Macgregor says, she 'felt increasingly the pull of Catholicity and Tradition.' At the time of her death she held an important position on the staff of the *Church Times*. To get the real atmosphere each study should be read in full.

But we have only space to give a short extract from the chapter on Humility.

'A young saint lay dying. A friend who had been a witness of her all-but-stainless life said to her: "My child, you are indeed ready to appear before God, for you have always understood the virtue of humility." The dying girl made no attempt to disclaim her friend's praise. "To me," she said, "it has always seemed that humility is simply *truth*. I do not know whether I am humble, but I do know that my soul has ever sought the truth. Yes, I have understood humility of heart.'

'Humility is the inmost secret of sanity, for to be sane is to be God-centred. The self-centred man is on the way to the madhouse, and often the borderline between the self-conscious and the self-obsessed is very thin. How narrow it may be, we see in the picture of the tragic King Nebuchadnezzar. We are not told how slowly the canker of an overweening self-consciousness had been eating its way into the king's soul. We only know that one day, as he was walking in his palace, the spirit of sanity finally forsook him, and he cried: "Is not this great Babylon that I have built." . . . *That* is madness. . . .

'There came a day when sanity returned to the clouded mind of Nebuchadnezzar. "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes to heaven." Here is the psychology of reason in a nutshell. The upward look is the secret and symbol of the sound mind. The soul which knows that it is God Who rules is the normal, healthy soul. . . .

'Humility provides an environment congenial to growth, for it consists in that entire candour of soul by which we see all things as they really are. It is the very atmosphere of truth in the inward parts. Without it faith would be presumption, hope de-

lusion, and love weakness. It is the soul of sanity, the source of deathless courage, the principle of perpetual growth, for it calls the soul to Christ that it may learn its deepest wisdom from the open book of His meek and lowly heart.'

#### POETRY.

When Dr. Jowett was at Matlock in January 1923, and already suffering from the illness from which he was not to recover, he wrote the lines which follow. They are very fittingly given by Mr. Porritt at the end of the Life:

One night, when busy day was done,  
My spoils all ranged in setting sun,  
As I reviewed the race well run,  
I heard a knocking at my door,  
So faint I scarce could hear it!  
Not knowing if my sense were vain,  
I looked across the window pane,  
And saw a presence with a mien  
So deeply reverent and serene,  
'A kinsman of the Nazarene,'  
I thought no one could fear it.

I let him in. I bade him rest:  
I thought he would have been my guest  
A single night, and coming day  
Would see the pilgrim on his way  
Along his mystic journey:  
Yet not as guest but settled friend  
It seemed as if he meant to spend  
His life with me. I asked his name,  
A silence followed, and there came  
An air of radiant gentleness,  
A warmth of heavenly kindness,  
In height, and depth, and length!  
'My name is weakness sent by Love  
To change the carnal to the dove,  
And clothe thee with the life above  
And lead thee into strength.'

Arthur S. Hoyt.

The Student Christian Movement is to be congratulated on the vitality and the variety of the work of its publications' department. It has shown the capacity for choosing a good theme and a good man to deal with it. *The Spiritual Message of Modern English Poetry*, by Mr. Arthur S. Hoyt (5s. net), a compact and clearly printed volume of three hundred pages, would have de-



lighted the heart of Dr. Hastings, who made it one of his recreations to read through the English poets from Chaucer and Spenser downwards, and who found nothing more illuminating for his spiritual message in the pulpit and in his many books of sermons than striking and appropriate poetical extracts. It is to aid the student, the teacher and the preacher, that this volume dealing with Wordsworth, Tennyson, Browning, Matthew Arnold, Clough, Henley, John Davidson, William Watson, Masfield, Drinkwater, Noyes, and others has been written. The author says it is not a venture in literary criticism, although he could not deal with so many poets, differing widely in their views of nature and of mankind, without being critical. But Mr. Hoyt's purpose is to reveal the spiritual message, and this he has succeeded in doing with a fine sympathy.

Chapter eleven brings the volume down to to-day. As is natural, most of the poems here deal with the War and its aftermath. One of the less known is by Everard Owen, and it was written by him from Eton. We quote it below:

### THE THREE HILLS.

There is a hill in England,  
Green fields and a school I know,  
Where the balls fly fast in summer,  
And the whispering elm-trees grow;  
A little hill, a dear hill,  
And the playing fields below.

There is a hill in Flanders,  
Heaped with a thousand slain,  
Where the shells fly night and noon-tide  
And the ghosts that died in vain,—  
A little hill, a hard hill  
To the souls that died in pain.

There is a hill in Jewry,  
Three crosses pierce the sky,  
On the midmost He is dying  
To save all those who die,—  
A little hill, a kind hill  
To souls in jeopardy.

### Chauncy Maples.

In a small volume of poems with the title *Love and Duty* (Longmans; 3s. 6d. net), there is a Christmas Carol. As it is appropriate to the season we quote it here. It was written by Chauncy Maples, late Bishop in Central Africa. The little

book is a composite one, however, and the bulk of the poems are by Ellen Gilbert Cook (Ellen Maples):

'Glory to God on high!'

I hear the angels sing;

A message sweet their tongues repeat,

What is the news they bring?

*Chorus*—Rejoice! Rejoice!! Rejoice!!!

Oh! tell it with glad voice,

Emmanuel with us doth dwell,

Let all the world rejoice.

All suddenly there shines

The glory from on high:

Their vision dazed, their tongues amazed:

There stands an angel nigh.

Rejoice! etc.

Forthwith the bright one cries,

'Be not so sore afraid;

The message hear; to you I bear

Glad tidings of a King.

Rejoice! etc.

'Messiah long foretold

In David's Royal line

Is lowly born this happy morn:

A manger crib the sign.

Rejoice! etc.

'Tis peace on earth forthwith,

Good-will from heaven to man,

God's pity mild sends down the Child

To work Redemption's plan.'

Rejoice! etc.

All ye who dwell afar

Come join our joyful throng,

And hail as Lord the Incarnate Word

And sing the Angel's song.

Rejoice! etc.

### Margaret M. Birkett.

A volume of sincere and pleasing religious verse has been published by Margaret M. Birkett. The title is *Purpose* (Marshall Brothers; 6s. net). The book is in the form of a Scriptural Anthology.

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